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A CHAPTER

OF

MISSION HISTORY

IN

MODERN JAPAN

—BEING—

A Sketch for the Period since 1869

—AND—

A Report for the Years since 1893

OF THE

American Board's Mission

AND

The Kumiai Churches

IN

Their Affiliated Work.

COMPILED BY
James H. Pettee
Okayama, Japan.

PRINTED AT THE TOKYO-SEISHIBUNSHA.

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California

Dedication.

TO "OUR SECRETARY,"

REV. N. G. CLARK, D.D.,

IN GRATEFUL RECOGNITION OF HIS

LONG AND FAITHFUL

SERVICE IN BEHALF OF THE WORK REVIEWED,

THIS BOOK IS INSCRIBED

WITH THE LOVE AND VENERATION

OF THE

WHOLE JAPAN MISSION.

McCall, C. F.

CONTENTS.

PAGE.

Suggestive Quotations. ... 2, 16, 36, 58, 80, 92, 120, 134, 146, 160, 188

PART I. Introductory Matters. 1–14

1—Why, What and by Whom. ... ... J. H. P. 3

2—The Founding of the Mission. ... ... D. C. G. 6

3—Relations to Other Missions. ... ... D. C. G. 11

PART II. Personalties. 15–34

1—The Mission Roll. ... ... A. W. S. 17

2—Closed Records. ... ... M. L. G. 27

A—Missionaries. 27

B—Japanese Christians. 29

3—Present Working Force. ... ... G. E. A. 32

PART III Mission Stations and the Cities They Occupy: 35–56

Kobe 37; Osaka 39; Kyoto 41; Yokohama 42; Okayama. 42; Niigata 44; Nagaoka 46; Sendai 46; Kumamoto 47; Tokyo 49; Matsuyama 51; Maebashi 52; Tottori 53; Tsu 54; Miyazaki 55;

PART IV Evangelistic Enterprises. 57–77

1—Early Touring. ... ... J. L. A. 59

2—Early Kumiai Churches. ... ... J. D. D. 62

3—Later Kumiai Churches. ... ... G. M. R. 64

4—Japanese Home Miss. Society. ... ... T. O. 67

5—Societies Auxiliary to the Church. ... ... T. H 69

6—Hokkaido. ... ...W. W. C. 73

7—Hawaii ... ...O. H. G. 75

PART V. Literary Work. 79-90

1—The Language. ... ... O. C. 81

2—Newspapers. ... ... O. H. G. 82

3—Books and Tracts. ... . J. T. G. 86

PART VI. Educational Enterprises. 91–118

1—Schools for Young Men. 93–105

(1) Doshisha. ... ... D. W. L. 93

(2) Doshisha Graduates ... ... H. K. 95

(3) Doshisha Annual Report. ... ... A. W. S. 98

(4) Taisei Gakkwan, Osaka 99

(5) Tokwa, Sendai. ... ...W. W. C. 100

(6) Kumamoto Schools. ... ... S. L. G. 102

(7) Niigata ... ... H. B. N. 103

(8) Biyo Gakuin, Okayama. ... ... S. S. W. 103

(9) Japanese Students Abroad. ... ... I. A. 105

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PAGE.

2—Schools for Young Women. 107–132
(1) General Paper. ... ... S.A.S. 107
(2) Kobe College—Annual Report. ... ... S. A S. 110
(3) Baikwa, Osaka „ „ ... ... A. M. C. 112
(4) Doshisha, Kyoto „ „ ... ... H. M. B. 114
(5) Maebashi „ „ ... ... H. F. P. 115
(6) Note on Other Schools 117

PART VII. Work for Women & Children.... 119–132
1—Woman's Evangelistic Work in Japan. ... ... E. T. 121
2—Woman's Evangelistic School. ... ... J. E. D. 123
3—Annual Report of the Same. ... ... M. J. B. 125
4—Doshisha Nurses' School Report. ... ... H. E. F. 126
5—Kindergartens. ... ... A. L. H. 127

PART VIII. Eleemosynary Enterprises. 133–158
1—Medical Work. ... ... W. T. 135
2—Asylums and Schools for the Poor. ... ... S. H. P. 141

PART IX. Side Lights: 145–158
1—Annual Meeting and The Mission Church. ... ... J. H. P. 147
2—Sacred Music. ... ... G. A. 150
3—Abandoned Enterprises. ... ... J. H. D. 153
4—Japanese Pioneering and What It Promises... ... ... J. H. P. 155

PART X. Looking Backward and Forward. 159–186
1—Story of the Past Two Years: 161–176
(1) In Brief. 161
(2) The Narrative in Detail.... 162
2—A Letter from the Kumiai Churches. 177
3—The Bible Societies. ... ... H. L. 178
4—The Foreign Educational Society of Japan. ... ... R. S. M. 180
5—Then and Now. 1869–1885. 182
6—Message of the First Quarter-Century to the Second. D. C. G. 184

PART XI. Notes and Tables. 187

EXPLANATION OF INITIALS.

A. L. H.=Miss A. L. Howe, Kobe.
A. M. C.= „ A. M. Colby, Osaka.
A. W. S.=Rev. A. W. Stanford, Kyoto.
D. C. G.= „ D. C. Greene, D. D., Tokyo.
D. W. L.= „ D. W. Learned, Ph. D., Kyoto.
E. T.=Miss E. Talcott, Kyoto.
G. A.=Rev. G. Allchin, Osaka.
G. E. A.=Rev. G. E. Albrecht, Kyoto.
G. M. R.= „ G. M. Rowland, Tottori.
H. B. N.= „ H. B. Newell, Niigata.
H. E. F.=Miss H. E. Fraser, Kyoto.
H. F. P.=Miss H. F. Parmelee, Maebashi.
H. K.=Pres. H. Kosaki, Kyoto.
H. L.=Rev. H. Loomis, Yokohama.
H. M. B.=Miss H. M. Benedict, Kyoto.
I. A.=Rev. I. Abé, Okayama.
J. D. D.=Rev. J. D. Davis, D. D., Kyoto.
J. E. D.=Miss J. E. Dudley, Kobe.
J. H. D.=Rev. J. H. DeForest, D. D., Sendai.
J. H. P.= „ J. H. Pettee, Okayama.
J. L. A.= „ J. L. Atkinson, Kobe.
J. T. G.= „ J. T. Gulick, Ph. D., Osaka.
M. J. B.=Miss M. J. Barrows, Kobe.
M. L. G.=Rev. M. L. Gordon, D. D., Kyoto.
O. C.=Rev. O. Cary, Kyoto.
O. H. G.=Rev. O. H. Gulick, Honolulu, H. I.
R. S. M.=Mr. R. S. Miller, Tokyo.
S. A. S.=Miss S. A. Searle, Kobe.
S. L. G.=Rev. S. L. Gulick, Kumamoto.
S. S. W.=Rev. S. S. White, Okayama.
T. H.=Rev. T. Harada, Tokyo.
T. O.= „ T. Osada, Kobe.
W. T.=W. Taylor, M. D., Osaka.
W. W. C.=Rev. W. W. Curtis, Sendai.

PART I.

INTRODUCTORY MATTERS.

1. WHY, WHAT AND BY WHOM.
2. THE FOUNDING OF THE MISSION.
3. RELATIONS TO OTHER MISSIONS.

A suggestion of what might be exhibited on a far wider scale, is furnished by the experience of our Japan Mission, in which missionaries of different denominations have worked together as brethren, knowing only Christ and his cause. The results accomplished are the best illustration of what may be effected by such unity of effort.

Sec. N. G. Clark.

It is difficult now to realize the constraint under which the missionary labored during the early years of work here. When a *samurai* with his two swords and the gun-hammer like *mage* or cue on the top of his head, called and, laying his swords on the table, took his seat and asked what your business was, what would you say?

The fear and hatred of Christianity was such as perhaps had never been known before in so large a nation, and will never again be reproduced in the history of the world.

O. H. Gulick.

The foundations of these churches were laid in the midst of great opposition, when it cost something to profess the Christian religion, and for that reason, they were well laid.

The forty millions of Japan are not yet reached and saved, but the present force of foreign and Japanese workers ought to contain within itself the promise and potency of that result. If there are any workers in the great world-field who ought to be thankful and encouraged, and who ought to press forward to the final victory, it is those in Japan.

J. D. Davis.

WHAT, WHY AND BY WHOM.

THIS book is both a history and a report. As the former it attempts a brief resumé of the life and work of the American Board's Mission in Japan. As the latter it gives a condensed review of the conditions and changes of the past two years.

Since 1888 the Mission has been accustomed to publish an annual printed report of its varied work. Last year mainly in the interests of economy such a publication was not issued. Hence this present double year record. Last November the Mission passed its twenty-fifth milestone. A quarter century of vigorous life and multitudinous service. Hence this backward look over the whole eventful period.

Two other considerations emphasized the advisability of such a long survey, even amid the pressure of exceptional missionary activity.

No history of the Mission has ever been published. Several times the attempt has been made, but circumstances always have conspired to defeat the project. No less than three different historians have been commissioned to do this work, but each in turn has been forced to conclude that the fitting season had not yet come. In the judgment of the present appointee that time is still some years in the future. Meanwhile a partial record, however brief, for convenient reference and continued encouragement seemed a desideratum. What year more fitting for such than one that marks the rounding of a quarter century.

Again the present is a period of change and recasting. Just what form our mission work will assume in days to come it were rash to prophesy, but that great changes are about taking place and that we have reached an end of what may be termed the first full period of foreign missionary service for Japan is in varying degrees the conviction of a large number

The Outlook.

of our mission circle. Foreign help will be needed and welcomed for many years to come. The personal service of strong character, resolute conviction, and loving ministration will still find a place here as elsewhere, but the old time idea of *foreign* missionary service with extra-territorial jurisdiction, accountability to foreign boards, and the insistence on foreign methods of thought and activity will prove less and less acceptable and profitable. Our Mission has always acted on the principle of non-interference with self-regulating and self-supporting native institutions. Adherence to this principle will restrict more and more the scope of missionary service, and continually raise the question of the further wisdom of furnishing men and money from abroad to sustain and develop native institutions.

The Kumiai church of Japan is now of age, (literally so in one of its members) and, stimulated by the growing self-consciousness of the nation, is more and more ready to assume large responsibilities in the regeneration of Japan. There will be a foreign missionary work in this land during the next period of her development, but as it will vary somewhat from that of the one just closing, it seems well to pause and review the past for guidance and cheer in the days to come.

The editor is responsible for the plan of the book and for all unsigned articles. He is not the Mission historian and does not intend this to take the place of a later fuller work of that nature.

Authorship.

Shortness of time since the final decision to publish such a survey was made, and absence from the country of several from whom contributions and reminiscences would have been gladly solicited, account for some noteworthy omissions both of writers and materials.

A much larger number of articles from Japanese writers would have been arranged for had space allowed. Those who do contribute are representative men in various lines of work and parts of the field. Three are pastors, one of them, Rev. T. Osada of Kobe, being president of the Home Miss. Soc., a second, Rev. T. Harada of Tokyo, president of the National Y. P. S. C. E., while the third, Rev. I. Abe of Okayama, is one of the class of

which he writes, having just returned from three and a half years of study abroad. The fourth, Rev. H. Kosaki, though best known as the successor of Dr. Neesima at the head of Doshisha University, is also an acting pastor and a writer of marked repute.

The editor is indebted to Rev. H. Loomis of Yokohama, agent for Japan of the Amer. Bible Soc., and to Mr. R. S. Miller of Tokyo, representative in Japan of the International Y.M.C.A. movement, for brief but valued papers. Nothing but an over supply of material, and the rigid exactions of space and time, have prevented the editor's soliciting contributions from prominent members of other Missions.

Special acknowledgments are due to Dr. Greene, not only for several articles or reports from his pen, but for much valuable advice in details and for constant assistance during publication.

Some thirty other members of the Mission have added each his quota to this historical survey.

Such a wholesale acknowledgment of so much valuable assistance cheerfully rendered by busy workers, is far from satisfactory, but scarcity of time and type forbids a more prolonged editorial *orei* (acknowledgment).

Believing men's words to be an index to character, a key to broad movements and one revelation of life, the editor has collected a number of characteristic utterances and suggestive sayings both by members of the Mission and prominent Kumiai Christians. Some of these he has inserted at the beginning of each separate part of the book, using them in the place of sentient quotations from men of letters, who however highly honored in the broad field of literature, and however well acquainted with some of the vast problems of human destiny, know little or nothing of the special trials and triumphs which it is the purpose of this book to record.

The necessity of producing on short notice an inexpensive book, has limited more than was desirable the number of illustrations. That the faces of more of both missionaries and Japanese Christians could not be included, is especially to be regretted.

If this attempt at condensed history serves in any manner to draw encouragement and suggestion out of the recent or more distant past, to rest anxious workers for a brief spell before attacking the problems of a somewhat ominous future, and to show that foreign missionary service is one of the choicest, most remunerative kinds of activity on earth, one of the surest ways of finding a large place in the providence of God, the development of character and the spiritual mastery of the world, the compiler's object will have been accomplished, and the Mission's venture amply justified.

J. H. P.

THE FOUNDING OF THE MISSION.

THE opening of the Japan Mission appears to have been first suggested by Dr. Neesima, then a student in Amherst College. In the summer of 1868, while on a vacation tour, he spent a night at the home of the Rev. N. G. Clark, D. D., the Foreign Secretary of the American Board. In the morning after family worship, he appealed to his host as an officer of the Board to send missionaries to Japan. For various reasons his appeal met with no immediate response, but on July 13, 1869 the Prudential Committee unanimously adopted a resolution recommending the matter to the favorable consideration of the Board. At the annual meeting in Pittsburg in September of the same year, the Board took action upon this recommendation and authorized the Prudential Committee to commence work in Japan. The Rev. Henry Blodgett, D. D. of Pekin contributed not a little to this decision by the information which he had gathered during a recent visit to Japan. The Hon. S. Wells Williams, also, was from the first an ardent supporter of the enterprise to which he may be said to have looked forward from the time when he served as interpreter for Commodore Perry.

Mr. D. C. Greene, a graduate of Andover Theological Seminary, then under appointment to the North China Mission had

ARTO-TYPE TOKYO-SEISHI-BUNSHA.

A QUINTETTE OF VETERANS. EARLIEST FIVE MEN OF THE MISSION.

been previously instructed to hold himself in readiness to proceed to Japan in case of a favorable decision by the Board. He accordingly sailed from San Francisco with Mrs. Greene November 4, 1869, in the steamer "America." They landed in Yokohama November 30, and were most courteously received by Rev. Mr. and Mrs. Cornes of the American Presbyterian Mission, under whose hospitable roof they spent their first week in Japan. After conference with the missionaries of Yokohama, it was decided to begin work in Tokyo and a house was hired and fitted up in the section of the city called Tsukiji, a little south of the foreign concession which had not then been opened to settlement. Soon afterwards, a Sabbath service was started, at their house, the first regular Christian public worship, it is believed, in the Japanese capital. First Missionaries.

Although it had been expected by the Prudential Committee that the new missionaries would remain a few years at least in Tokyo, they were not hampered by definite instructions. Hence, at the urgent request of Dr. Blodgett, they reopened the question of location and, after a careful inspection of the field, removed to Kobe, where they arrived March 31, 1870. The premises now occupied by A. T. Hill, Esqr., the present treasurer of the Mission, had been secured for them by the courtesy of the Dutch Vice Consul. It is worthy of note, that these premises were first rented, and afterwards purchased, of Mr. Joseph Heco, or Hiko as the name is now usually written, a native of Japan who, after being rescued from a junk which had drifted out to sea, had been educated in America. He returned to Japan as a naturalized citizen of the United States.

There were then no other missionaries residing in Kobe and this fact, together with the convenient access which it offered to the large cities of Osaka and Kyoto, not to speak of the many large towns along the shore of the Inland Sea, constituted this city an especially promising centre for the new mission. This choice has been abundantly justified.

Although feudalism had been nominally abolished in 1868, the daimyos were still in their provinces and continued to keep

up the life of olden times. They travelled, as before, accompanied by large retinues and the people prostrated themselves by the roadside while the great lords passed by. The streets, especially the streets of the capital, were thronged with two-sworded *samurai*. The government was openly hostile to Christianity and during the years, 1868–9, several thousands of Roman Catholic Christians had been taken from their homes near Nagasaki and were still closely confined in companies of a few hundred each in different provinces. Our missionaries had the opportunity of meeting some of these prisoners as they passed through Kobe on their release from confinement in the early spring of 1873.

Old Japan.

Under such circumstances, even had the language interposed no obstacle, public preaching would have been impossible. However, many students, chiefly *samurai*, flocked to the open ports and gladly sought the help of the missionaries in their study of English. Classes were formed and thus many valuable acquaintances were made. The best known of these was the beloved Paul Sawayama whose early death in 1887 was an irreparable loss to the young church of Japan. A weekly religious service for the foreign community of Kobe was begun in May, 1870 and this has been continued ever since, though, excepting the first few years, other missions have shared in the responsibility for its maintenance.

Shortly after the arrival, March 3, 1871, of Mr. and Mrs. O. H. Gulick there was a renewal of hostility against Christianity, yet little anxiety was felt. However, one night a messenger brought the sad intelligence that Ichikawa Yeinosuke, Mr. Gulick's language teacher, and his wife had been arrested by order of the Danjodai, the detective bureau of the central government. For a long time every effort to ascertain their place of confinement proved unavailing, but it was eventually learned that they were taken to the Nijo Castle in Kyoto and that Ichikawa died there November 25, 1872. His wife was soon afterwards released and became one of the original members of the Kobe Church. She is now living in Tokyo and is a

Persecution.

member of the Reinanzaka Church. Ichikawa had been with Mr. Greene from the first and had manifested much interest in Christianity, though he had not been baptized. The Hon. C. E. DeLong, at that time the United States Minister, did all in his power to induce the authorities to release Ichikawa and, although these negotiations, as has been intimated, seemed fruitless, they did have an important bearing upon the great question of religious liberty—indeed they may be said to have been the occasion of the repeal of the laws against Christianity. It came about in the following manner, as Mr. DeLong informed the writer.

Towards the close of the year 1871, (Dec. 23) Prince Iwakura and other high commissioners left Japan for America and Europe in the hope of hastening the revision of the treaties. Their conference with the Secretary of State at Washington, the Hon. Hamilton Fish, was held, apparently, in December and Mr. DeLong was present. Prince Iwakura early in the conference urged the immediate cancellation of the extra-territorial clauses of the existing treaty. Secretary Fish replied that the United States government could not consent to place its citizens under Japanese jurisdiction no long as the laws against Christianity remained unrepealed. Prince Iwakura then denied that there was any religious persecution in Japan. At this point Mr. DeLong cited the case of Ichikawa which had come under his official cognisance, as evidence of an intolerant attitude toward Christianity.

No attempt was made by the Embassy to break the force of this evidence, but on the 24th of February, 1873, the famous edict was issued which led to the withdrawal of the proclamations against Christianity which for more than 250 years had been posted in every town and hamlet throughout Japan. In Mr. DeLong's opinion there was no room to doubt the connection between the conference at Washington and the toleration which this edict introduced. Toleration.

Public preaching was begun almost immediately after the appearance of the edict, in a building on the main street of Kobe,

the front room of which was used as a store for the sale of Bibles and other religious books. Bible classes had been held previously, and continued to be held in the houses of the missionaries with good success. At first the audiences in the new chapel were small, but they grew rapidly until all available space was full to overflowing. Not less than 250 were frequently present besides many others crowded before the door. These services led to the organization of a church of eleven members April 19, 1874.

As the number of missionaries increased, it became desirable to extend the field. Accordingly, Mr. and Mrs. Gulick moved to Osaka in July, 1872, where they were joined in October by Dr. and Mrs. Gordon and later by Mr. Leavitt, Mr. and Mrs. Dexter, and Miss Gouldy. The Osaka Church was organized May 24, 1874.

The earliest work of the missionaries, as has been already stated, was in connection with the students who came to them to learn English. These classes became in time so large that it was found necessary to open a school in Ujino, a suburb of Kobe, in the autumn of 1873, and a similar school was opened in Osaka about the same time. These schools while flourishing for a time are chiefly worthy of note, because they were the first attempt, on the part of the Mission, to systematize its educational work which has since borne fruit in the Doshisha, the Kobe College, and other important institutions.

Early Methods.

Medical work was begun in connection with the foreign hospital in Kobe and afterwards with the prefectural hospital. There were also less public dispensaries in Kobe, Hiogo, and Osaka. As soon as touring became possible, both Dr. Berry and Dr. Taylor travelled extensively and laid broad foundations for that wide work which has contributed so much to the general success.

The later growth of the Mission and its activities will be described by others. Under a kind Providence the field opened more rapidly before us than we could prepare ourselves for its ever increasing responsibilities, and we look back with deep gratitude for the success so abundantly given.

D. C. G.

RELATIONS TO OTHER MISSIONS.

THOUGH the history of our own Mission dates from 1869, the history of modern missions in Japan has for its starting point the year, 1859. It is fitting, therefore, that we acknowledge at the outset our obligations to the older missionaries. The kind assistance rendered in the first days and the helpful counsels and suggestions in later years will never be forgotten. The dictionary of Dr. Hepburn and the germ of a Christian literature which we owe to him and other pioneer missionaries were of incalculable service to our Mission. It was not their purpose to preempt the field, nor ours to enter into sectarian competition with them. Accordingly, an earnest attempt was made to localize our work and to confine our operations to Central Japan. As the work grew, however, it became apparent to all that no such geographical division of the field was possible. The early converts were rarely natives of the towns where the first churches were organized, but were drawn to them for purposes of study or trade. By the visits of these Christians to their homes, or by their letters, an interest in Christianity was awakened and congregations of Christians were gathered in many places hundreds of miles from our chosen field. The churches of Annaka in Joshu, of Wakamatsu in Aizu, of Mizusawa in Rikuzen early illustrated the impossibility of prescribing geographical limits to missionary influence in a country like Japan where the movement of population is unusually active. In the same way, thei nfluence of other Missions passed into and beyond the limits we had assigned to ourselves and thus, gradually these lines of missionary effort became inextricably interwoven. This has led to some unfortunate duplication of machinery, but happily there has been relatively little friction between the different Missions, or churches.

Unfriendly critics of our work speak of the thirty and more Christian sects warring against one another on Japanese soil, but this picture exists only in the imagination of the critics

themselves. As was stated in a previous report, although upwards of thirty distinct missionary organizations are represented in Japan, by means of consolidations and alliances, the number of churches which by any stretch of language can be called competitive does not exceed twelve. Of these twelve, five represent twenty-four names in the tables annually published by the Rev. Henry Loomis. Such large success in the work of consolidation is, we maintain, greatly to the credit of the missionary body and indicates a determined purpose to deal with the question of church union in a very practical way. The mutual relations of these churches are in the main friendly and helpful. The schools affiliated with our Mission are often visited by students from other Missions, while we in our turn have sent students to their institutions. By means of conferences, also, both formal and informal, we have gained much valued counsel and support.

An attempt was made in 1872 to secure at least a cooperative alliance of all the Missions then in Japan. It was too large an undertaking and of necessity failed. In the closing years of the last decade, however, there was such a drawing together of the Kumiai Churches and those of the Presbyterian order as seemed to open the way for the consolidation of forces. An earnest effort was made looking toward this end. This movement also failed, not because of any lack of interest on the part of the missionaries, the large majority of whom were in hearty sympathy with it, but because the mass of the church members were not sufficiently alive to the evils attendant upon competitive organizations to make sacrifices in behalf of the contemplated union. The Kumiai Churches were especially distrustful of the working of a written constitution involving so much of detail, though when viewed from the Presbyterian standpoint the proposed scheme seemed even perilously meagre. Evidently the time was not ripe. The Kumiai Churches assumed the responsibility of rejecting the scheme, though it had been unanimously recommended by its conference committee. This failure was a bitter disappointment

Attempts at Union.

to many on both sides, and for a time, no little hard feeling prevailed; this has, however, almost entirely passed away and the members of both churches now cooperate with great cordiality in movements of general interest.

As early as 1872, our Mission was called upon to assist in the translation of the Scriptures. The Rev. D. C. Greene was appointed its representative on the so-called Yokohama Translation Committee, of which J. C. Hepburn, M. D., LL. D. and the Rev. S. R. Brown, D. D. were the other, the senior, members. Two years later, the Rev. R. S. Maclay, D. D. and the Rev. Nathan Brown, D. D. joined the committee, but the actual labor of translation was borne by the gentlemen first mentioned. Although the Committee did not begin its sessions until the early summer of 1874, much work had been done previously. The translation of the New Testament was finished early in November, 1879, but the Committee was not disbanded until the middle of May, 1880, when the corrected proofs of the standard edition of the Yokohama Translation were finally handed to the printer. Messrs. Takayoshi Matsuyama, M. Okuno, and Goro Takahashi, especially the first named who was with the Committee from the beginning to the end of its work, rendered invaluable service. With the translation of the Old Testament, our Mission had no direct connection, though in a sense Mr. Matsuyama, whose imprint is on nearly every page of that version, may be said to have been our representative in that important work. Bible Translation.

Aside from the work of translation, our Mission has taken its full share in the various cooperative enterprises which have from time to time been undertaken by the missionary body. Among these we may mention the work of the Bible Societies' Committee, which represents the three great Bible Societies of Europe and America, that of the Tract Societies' Committee which has charge of the joint work of the American and the London Religious Tract Societies, and the important movement in behalf of the soldiers which has occupied the thoughts of all during the past six months. Aside from the specific results of

these cooperative efforts, they deserve notice because of the impressive evidence they afford, that in spite of all the causes of separation, we are one in our supreme purpose to serve our common Master. We believe this supreme purpose will in coming years assert itself with increasing power and bring into complete subjection every thought and every will which now runs counter to that blessed will which is our law.

D. C. G.

PART II.

PERSONALITIES.

1. THE MISSION ROLL.
2. CLOSED RECORDS.
   - A MISSIONARIES.
   - B JAPANESE CHRISTIANS.
3. PRESENT WORKING FORCE.

I received the sustaining courage and strength of the Unseen Hand.

Neesima in 1885.

As the old year goes out, I leave its sorrows behind. In physical weakness I hear the early cockcrowing ushering in the new year. Although I am of little worth, and my plans for the salvation of the people have been deficient, yet now with a greater aim, will I enter upon the new year.

Neesima, Jan. 1, 1890.

Within a few years since I left you, I have experienced several conditions of human life. I became pastor, husband and father; and lost father, sister, child, and mother. I thank God, all these joys and sorrows of my life bring me closer to Christ who is "the same yesterday, and to-day and forever."

Sawayama.

Heavenly Father, I have been a great sinner, and must now die for my sins; but while in prison, Thou hast deeply blessed me by opening my heart, baptizing me with the gospel of Jesus, filling my heart with joy and peace through the sacrifice made on the cross. Even in the hour of death thou givest me hope and peace everlasting.

O Father I go to Thee. Receive my soul, I beseech Thee. O Father have mercy on my mother and sister. I beseech Thee to lead them to believe in Thee. And as Thou hast saved me, save also these my brother and sister prisoners.

Prayer, on the scaffold, by a converted criminal at Matsuyama.

THE MISSION ROLL.

Names of Missionaries.	Entered the Mission.	Left the Mission.	Location, Present Address, Etc.
1. Rev. D. Crosby Greene (D. D. 1879).	Nov. 30. 1869.		Tokyo.
2. Mrs. Mary J. Greene	„		„
3. Rev. Orramel H. Gulick	Mar. 3, 1871.		Left Japan July 16, 1892. Since 1893 designated a member, but located at Honolulu, Hawaii.
4. Mrs. Ann Eliza Gulick	„		„
5. Rev. Jerome D. Davis (D. D. 1882)	Dec. 1. 1871.		Married Miss Frances Hooper, July 10, 1888. Kyoto, but present address, Oberlin, Ohio.
6. Mrs. Sophia D. Davis *	„	Apr. 7, 1886.	Mrs. S. D. Davis died at sea Apr. 7, 1886, between Kobe and Yokohama.
Mrs. Frances Hooper Davis (*v.* 59)			
7. John C. Berry M. D.	June 1, 1872.		Kyoto, but present address, Auburndale Mass.
8. Mrs. Maria G. Berry	„		„
9. Rev. M.L. Gordon, M.D. (D.D. 1883)	Oct. 5. 1872.		Kyoto.
10. Mrs. Agnes D. Gordon	„		„
11. Miss Eliza Talcott	Mar. 30, 1873.		„
12. Miss Julia E. Dudley	„		Kobe
13. Rev. John L. Atkinson	Sept. 28. 1873		„
14. Mrs. Carrie G. Atkinson	„		„

Names of Missionaries.	Entered the Mission.	Left the Mission.	Location, Present Address, Etc.
15. Rev. Granville M. Dexter †	Oct. 31, 1873.	Apr. 5, 1875.	Guinda, Cal.
16. Mrs. Florence A Dexter †	„	„	„
17. Rev. Horace H. Leavitt †	Nov. 15, 1873.	Apr. 12, 1881.	Somerville, Mass.
Mrs. Mary K. Leavitt (*v.* 36) † ...			
18. Miss Mary E. Gouldy †	Dec. 8, 1873.	Apr. 28, 1885,	14 E. Willamette Ave., Colorado Springs, Col.
19. Rev. Wallace Taylor, M. D.	Jan. 1, 1874.		Osaka.
20. Mrs. Mary F. Taylor	„		Osaka, but present address, Oberlin, Ohio.
21. Miss Julia Ann Gulick	June 28, 1874.		Kumamoto, but present address, Osaka.
22. Rev. John H. De Forest (D.D. 1889).	Nov. 26, 1874.		Sendai, but present address, Auburndale, Mass.
23. Mrs. Elizabeth S. De Forest	„		„
24. Arthur H. Adams, M.D.	„	Nov. 23, 1879.	Dr. Adams sailed from San Francisco, Nov. 15, 1879, in the *City of Tokyo*; died on board ship, Nov. 23, of typhoid fever, and was buried at Kobe, Dec. 13, 1879.
25. Mrs. Sarah C. Adams †	„	1879.	Present address 46 Ave. de Breteuil, Paris, France.
26. Rev. Joseph H. Neesima (LL.D. 1889). *‡	„	Jan. 23, 1890.	Died at Oiso, near Yokohama of peritonitis, Jan. 23, '90.
27. Mrs. Yaye Neesima †‡	Jan. 3, 1876.	1890.	Kyoto.
28. Rev. John T. Gulick, Ph. D.	Oct. 7, 1875.		Transferred from the North China Mission. Married Miss Frances A. Stevens, May 31, 1880. Osaka.

Mrs. Frances Stevens Gulick (*v.* 33).			
29. Rev. Edward T. Doane *†	Nov. 26, 1875.	May 19, 1877.	Died at Honolulu, May, 1890.
30. Mrs. Clara Doane †	,,	,,	Elgin, Ill.
31. Rev. Dwight W. Learned, Ph. D....	,,		Kyoto.
32. Mrs. Florence H. Learned	,,		,,
33. Miss Frances A. Stevens (*v.* 28) ...	,,		Married Rev. John T. Gulick, May 31, 1880. Osaka.
34. Miss Justina E. Wheeler *†	,,	May 31, 1878.	Married Rev. Chauncey Goodrich, D.D., of the North China Mission, May 31, 1878. Died in Tung-cho, China, Sept. 4, 1878.
35. Miss Martha J. Barrows	Apr. 7, 1876.		Kobe.
36. Mrs. Mary K. Leavitt (*v.* 17) † ...	,,	Apr. 12, 1881.	Somerville, Mass.
37. Miss Alice J. Starkweather	,,	May 10, 1883.	Denver, Col. P. O. Box 729.
38. Mr. De Witt C. Jencks †...	Apr. 1, 1877.	Mar. 1887.	Colorado Springs, Col.
39. Mrs. Sarah S. Jencks †	,,	,,	,,
40. Miss Julia Wilson †	Oct. 3, 1877.	June 20, 1880.	New York, N.Y.
41. Miss H. Frances Parmelee	,,		Abs't from July 10, 1882 until Apr. 21, 1891. Maebashi.
42. Rev. William W. Curtis	Nov. 23, 1877.		Mr. Curtis married, Feb. 26, 1885, while in America, Lydia V. Cone. Sendai.
43. Mrs. Delia E. Curtis *	,,	Oct. 12, 1880.	Mrs. D. E. Curtis died at Osaka, Oct. 12, 1880. Buried at Kobe, Oct. 14, (her 24th birthday).
Mrs. (Lydia Cone) Curtis (*v.* 73) ...			
44. Miss Virginia A. Clarkson (*v.* 61)†...	Nov. 23, 1877.	Aug. 29, 1892.	Married Rev. C. M. Cady, July 1, '86. Los Angeles, Cal.

Names of Missionaries.	Entered the Mission.	Left the Mission.	Location, Present Address, Etc.
45. Rev. Otis Cary	Mar. 3, 1878.		Kyoto.
46. Mrs. Ellen M. Cary	"		"
47. Miss Fannie A. Gardner	Oct. 26, 1878.		Kyoto, but present address, Mallet Creek, Ohio.
48. Rev. James H. Pettee	"		Okayama.
49. Mrs. Isabella Wilson Pettee	"		"
50. Rev. Robert H. Davis †	"	Dec. 27, 1886.	Olivet, Mich.
51. Mrs. Frances W. Davis †...	"	"	"
52. Miss Abby M. Colby...	May 24, 1879.		Osaka.
53. Miss Anna Y. Davis †	Oct. 10, 1879.	Dec. 26, 1887.	Milford, Del.
54. Miss E. Louise Kellogg †	Oct. 1, 1830.	1882.	Married Rev. Marcus L. Taft, D.D., of the A.M.E. Mission, Chinkiang, Sept. 29, 1882. Peking, China.
55. Rev. George Allchin	Nov. 12, 1882.		Osaka.
56. Mrs. Nellie M. Allchin	"		"
57. Miss Emily M. Brown	Nov. 20, 1882.		Kobe, but present address, Granger, Minn.
58. Miss M. Adelaide Daughaday ...	Mar. 21, 1883.		Tottori, but present address, Boston, Mass.
59. Miss Frances Hooper (*v.* 5)	"		Married Rev. J. D. Davis, D.D., July 10, 1888. Kyoto, but at present in Oberlin Ohio.
60. Miss Susan A. Searle	Oct. 26, 1883.		Kobe.
61. Rev. Chauncey M. Cady †	Sept. 15, 1884.	Aug. 29, 1892.	Transferred from the Shanse Mission. Married Miss V. A. Clarkson, July 1, 1886. Los Angeles Cal.

Mrs. Virginia Clarkson Cady (*v.* 43)†			
62. Rev. Marshall R. Gaines †	Nov. 13, 1884.	Nov. 23, 18 9.	Albuquerque, N.M.
63. Mrs. Louise W. Gaines †...	,,	,,	
64. Rev. Doremus Scudder, M.D. † ...	Feb. 4, 1885.	Sept. 21, 1889.	Ordained at Kobe, June 17, 1885. Married Mrs. E. C. Kendall, June 21, 1888. Present Address, 164 Vernon Ave., Brooklyn, N.Y.
Mrs. Eliza Canfield Scudder (*v.* 82)†			
65. Miss Kate Scudder *...	Feb. 4, 1885.	Sept. 21, 1889.	Died at Pasadena, Cal., Feb. 14, 1890.
66. Miss Effie B. Cunnison	Oct. 17, 1885.		Matsuyama, but present address, Pasadena, Cal.
67. Miss Linda A. J. Richards †	Jan. 1886.	Oct. 1890.	109 Cumberland St. Brooklyn, N.Y.
68. Rev. George M. Rowland	Oct. 20, 1886.		Tottori, but present address, Boston, Mass.
69. Mrs. Helen Goodrich Rowland ...	,,		,,
70. Miss Marcia F. Bliss †	Nov. 7, 1886.	June 4, 1887.	Married Mr. Ufford, Dorchester, Mass. (Norfolk St.)
71. Edmund Buckley Ph. D. 1894. † ...	,,	Nov. 29, 1892.	University of Chicago, Chicago, Ill.
72. Mrs. Sara Craig Buckley, M.D. † ...	,,	,,	,,
73. Mrs. Lydia V. Cone Curtis (*v.* 42)...	,,		Sendai.
74. Rev. Arthur Willis Stanford	,,		Kyoto.
75. Mrs. Jennie Pearson Stanford ...	,,		,,
76. Rev. Frank Newhall White †... ...	,,	Apr. 1893.	Burlington, Iowa.
77. Mrs. Jennie Allen White †	,,	Apr. 1893.	,,
78. Miss Mary Ellen Wainwright ...	May 31, 1887.		Kyoto.
79. Rev. George E. Albrecht...	July 17, 1887.		,,

Names of Missionaries.	Entered the Mission.	Left the Mission.	Location, Present Address, Etc.
80. Mrs. Leonora B. Albrecht	July 17, 1887.		Kyoto.
81. Miss M. Louise Graves †...	„	Jan. 21, 1892.	Present address, 619 Main St. Springfield, Mass.
82. Mrs. Eliza Canfield Kendall (*v.* 64)†	„	Sept. 21, 1889.	Married Rev. D. Scudder, M. D., June 21, 1888.
		„	Brooklyn, N. Y.
83. Miss Mary Poole †	„	July 28, 1891.	Evanston, Ill.
84. Rev. Henry M. Scudder, M.D., D.D.†‡	„	Sept. 21, 1889.	Winchester, Mass.
85. Mrs. Fanny L. Scudder †‡	„		„
86. Rev. Samuel C. Bartlett, Jr.	Sept. 29, 1887.		Married Miss Fanny Gordon, at Andover, Mass., July 11, 1894. Tottori.
Mrs. Fanny Gordon Bartlett (*v.* 142)			
87. Rev. Cyrus Alonzo Clark...	Sept. 29, 1887.		Miyazaki.
88. Mrs. Harriet Gulick Clark	„		„
89. Miss Almona Gill	„		Married Rev. C. M. Severance, at Kobe, July 12, 1892. Kyoto.
90. Miss Cornelia Judson	„		Matsuyama.
91. Miss Mathilde H. Meyer...	„	Nov. 14, 1893.	Jacksonville, Ill.
92. Rev. Horatio B. Newell	Sept. 29, 1887.		Married Miss Jane Cozad, July 3, 1889. Niigata.
Mrs. Jane Cozad Newell (*v.* 100). ...			
93. Miss Martha Johnson Clark (*v.* 109).	Nov. 28, 1887.		Married Rev. H. Pedley, at Kumamoto, Nov. 21, 1892. Niigata.

94. Miss Mary H. Shed †§	Nov. 28, 1887.	May 4, 1894.	No. 27 Fountain St. Boston, Mass.
95. Miss Annie L. Howe...	Dec. 21, 1887.		Kobe.
96. Rev. Sidney Lewis Gulick	Jan. 2, 1888.		Kumamoto, but temporarily at Osaka.
97. Mrs. Cara Fisher Gulick...	„		„
98. Miss Florence White †	Feb. 24, 1888.	July 16, 1891.	Present address, Guadalajara, Mexico.
99. Miss Gertrude Cozad	Aug. 9, 1888.		Kobe.
100. Miss Jane Cozad (*v.* 92)	„		Married Rev. H. B. Newell, July 3, 1889. Niigata.
101. Miss Mary Florence Denton	Sept. 26, 1888.		Kyoto.
102. Miss Ida Augusta McLennan (v. 126)	Nov. 6, 1888.		Married Rev. S. S. White, at Okayama, June 29, 1892. Okayama.
103. Miss Ida Victoria Smith †	Dec. 19, 1888.	July 16, 1891.	East Boston, Mass.
104. Miss Annie Hammond Bradshaw...	Jan. 8, 1889.		Sendai.
105. Rev. Charles T. Wyckoff †§	Mar. 1, 1889.	July 4, 1891.	Y. M. C A. Teacher. Chicago, Ill. 228 53rd. St.
106. George C. Foulk *§	Sept. 1889.	Aug. 6, 1893.	Died at Miyanoshita, Aug. 6, 1893.
107. Mrs. G. C. Foulk †‡...	„	Dec. 31, 1893.	
108. Miss Annie M. Vetter (*v.* 116) †§ ...	1889.	July, 1892.	Kobe. Entered Mission Employ in the Autumn of 1889. Married Mr. F. H. Bassett, July, 1891.
109. Rev. Hilton Pedley	Sept. 22, 1889.		Married Miss M. J. Clark, at Kumamoto, Nov. 21, 1892, Niigata.
110. Mrs. Elizabeth Pedley *...	„	May 17, 1890.	Mrs. Pedley died at Niigata, May 17, 1890.
Mrs. Martha Clark Pedley (*v.* 93) ...			

Names of Missionaries.	Entered the Mission.	Left the Mission.	Location, Present Address, Etc.
111. Miss Mary Radford †	Sept. 22, 1889.	Mar. 14, 1890.	Married Mr. Parker Bradley. Present (temporary) address, 8 Bulfinch St., Boston, Mass.
112. Miss Mary Bryant Daniels	Oct. 23, 1889.		Osaka.
113. Miss Fanny Ensworth Griswold ...	"		Kumamoto, but temporarily at Kobe.
114. Miss Mary Anna Holbrook, M. D....	"		Kobe.
115. Miss Cora Augusta Stone	"		Kobe, but at present in Newyork, N. Y.
116. Mr. Franklin H. Bassett †§	1890.	July, 1892.	Entered Mission employ in the Spring of 1890. Married Miss A. M. Vetter, July, 1891.
Mrs. Annie Vetter Bassett (*v.* 108)†§			
117. Arthur W. Beall†§	Oct. 1, 1890.	June, 1893	Present address, Peterborough, Ontario, Canada.
118. Miss Clara Louise Brown	Oct. 19, 1890.		Niigata.
119. Rev. Wm. Leavitt Curtis	"		Kyoto.
120. Mrs. Gertrude Benedict Curtis ...	"		"
121. Mr. Arthur T. Hill	"		Kobe.
122. Mrs. Louise Eddy Hill	"		"
123. Rev. Claude Milton Severance ...	"		Married Miss Almona Gill, at Kobe, July 12, 1892. Kyoto.
Mrs. Almona Gill Severance (*v.* 89).			
124. Miss Caroline M. Telford	Oct. 19, 1890.		Port Byron, New York.
125. Miss Elisabeth Torrey	"		Osaka.

126. Rev. Schuyler S. White	„		Married Miss Ida Augusta McLennan at Okayama, June 29, 1892. Okayama.
Mrs. Ida McLennan White (*v.* 102).			
127. Miss Alice Pettee Adams.	Apr. 21, 1891.		Okayama.
128. Miss Abbie W. Kent.	June 19, 1891.		Kobe.
129. Rev. Wm. H. Noyes....	July 1891.		Corresponding Member from July, 1891, appointed Member, Oct. 17, 1893. Maebashi.
130. Mrs. Inez Curl Noyes	„		„
131. Rev. Harper H. Coates †§	Sept. 1891.	July 1892.	Present Address, Tokyo.
132. Miss Helen E. Fraser	Oct. 13, 1891.		Kyoto.
133. Miss Alice E. Harwood	„		Matsuyama.
134. Miss Elizabeth Wilkinson †	„	Feb. 17, 1892.	Lawrence, Mass.
135. Miss Nina Claire Stewart	Oct. 29, 1891.		Okayama.
136. Mr. Orlando N. Benton †§	Jan. 1892.	Dec. 1892.	
137. Mrs. Luther Gulick *§	Sept. 15, 1892.	June 14, 1894.	Died at Takanabe, Kyushu, June 14, 1894.
138. Miss Lucy Ella Case...	Nov. 14, 1892.		Osaka.
139. Mr. Cecil Johnson †§	Sept. 1893.	July 1, 1894.	Kyoto.
140. Miss Harriet M. Benedict §	May 1, 1894.		„
141. Mr. Amos A. Davis §	Aug. 1, 1894.		„
142. Mrs. Fanny Gordon Bartlett (*v.* 86).	Sept. 10, 1894.		Tottori.

NOTE.—The asterisk denotes those who have died; the dagger those who have withdrawn from the Mission; the double dagger marks corresponding members not in the employ of the Mission; the section shows those who have been employed by the Mission. Since July, 1891, the latter two classes have been permanent corresponding members. The dates for entrance are those of arrival in Japan, except in case of employés, when the dates of entrance on service are given; the dates of withdrawal are those of departure from Japan.

Summaries.

Total Membership from beginning (Nov. 30, 1869) until Apr. 1, 1895 ...	125
„ Deaths...	5
„ Withdrawals	36
„ Deaths since Withdrawal	2
„ Present Membership	84
„ Members on the Field Apr. 1, 1895 (including 2 in H. I.)	71
„ Corr'ding Membership from beginning (including 12 Employés)	17
„ Present Corresponding Membership (i. e., Employés)	2
„ Employés from beginning until April. 1, 1895.	12
„ Deaths of Employés	2
„ Present Employés	2

Comments.

During the first four years of its existence the Mission did not grow rapidly; then came a period of rapid increase extending from 1873 to 1878 inclusive, save the Centennial year which added only three to the force. During this first period of rapid growth, 39 joined the Mission; seven years of famine followed in which only 15 new workers appeared, but this heptad was followed by a hexad of plenty during which no less than 57 were enrolled or about 46% of the total membership up to the present. Since 1892 another period of dearth has come. The acme of numerical additions was in 1887 when 15 entered the field; in 1886 there were 11 and in 1890, 9 new members; in 1870 and 1881 there were no additions while in 1880, 1892 and 1894 there was only 1, and in 1869, 1879 and 1893 only 2. The Mission has lost through resignation, death, etc. 41 members or about 33% of its entire membership. The years in which the severest losses were sustained were 1887(4), 1889(5) and 1892(6), or a total of 15; otherwise, with the exception of 1876, 1884, 1888, and 1894 when there were no losses, they have been dis-

tributed quite evenly since they began in 1875. The death rate has been only 4%. On the contrary, the marriage rate has been 17%; 2 have married *out* of the Mission; 3 have married *into* it, while 16 have married *in* it, i. e., 21 members have married.

The largest membership at any time was in 1890 in which year also the largest number (84) were on the field. In 1889 there were 86 members of whom 80 were at their post. In 1891 and 1893 there were 8 absentees; in 1888 and 1892 there were 10, but never has the number been so great as at present—13. At no time since 1887 and 1888 has the number on the field been so small as now—69, yet the actual membership still continues within 4 of the high water-mark of 1890.

A. W. S.

CLOSED RECORDS.

THE soldier follows the body of a fallen comrade to his last resting place, to the slow, solemn strains of the dead march, but he leaves the grave and returns to duty at quick-step. We recognize the wisdom and propriety, which underlie this military regulation, and yet we may pause for a word in remembrance of some of our associates, who have fought the good fight and finished their course during the past twenty five years. Lack of space forbids more than the briefest mention of them.

Missionaries.

It is a cause for devout gratitude, that so few of those connected with the Mission must be marked with the "asterisk of death".

Dr. A. H. Adams.

One of the first to fall was Dr. Adams of Osaka. Thoroughness in every detail of his profession and life, was a passion with him. Believing that a missionary's widest usefulness would come through coöperation with Japanese physicians, he united with Dr. Matsumura and others, in opening medical work in the heart of Osaka. That work under skillful and devoted successors is still going on, although the two men who founded it have long since entered into rest. Being dead they yet speak. The immediate religious effect was

the starting of an evangelistic movement, which, under the fostering care of Pastor Sawayama and with some of the most energetic members from the Osaka First Church, resulted in the organization of the Naniwa Church. This has already become a "mother of Churches," and thus the good work goes on. Dr. Adams's service, though short, was long enough to endear him to many associates, American and Japanese.

Miss. J. E. Wheeler.

After a brief period of faithful service in Japan, Miss Wheeler was married to Rev. Chauncey Goodrich of the North China Mission where, only a few months later, she passed away.

Mrs. Delia Curtis.

Mrs. Curtis's life was also a brief one, but her memory is fragrant. Attractive in person and possessing a voice of unusual sweetness and power, by these gifts, she won the good will of many for herself and for the religion of her Master.

Mrs. Sophia D. Davis.

Another of our sad losses was Mrs. Davis, who was for many years the devoted companion and sympathetic helper of her husband. In the trying years comprising the early history of the Doshisha, the home over which she presided was the center of influences, which much more than the bricks and mortar of its buildings, have become a part of its existence. Of a modest, retiring disposition and of a profound religious character, Mrs. Davis made a lasting impression on the lives of many students and teachers.

Miss Kate Scudder.

After several years of unsparing service in Niigata, Miss Scudder left Japan to die in California. In coming to Japan, she was moved first by love to Christ and then by sisterly affection. Later her ungrudging devotion to her parents and to the people among whom she lived no doubt hastened the development of the disease which destroyed her life.

Mrs. Elizabeth Pedley.

Mrs. Pedley's service was but for a few months, and she was personally unknown to the present writer and to most members of the Mission outside of the isolated station of Niigata. She died in that city in May 1890, greatly regretted.

FOUR DEAD WORTHIES.

Rev. E. T. Doane.

This beloved brother and faithful servant of the Gospel, who spent a year and a half in Japan, between periods of devoted service in the field of his choice, impressed all who knew him by the pure and lovable character of his life. Japan unites with Micronesia in holding him in tender remembrance.

Lieut. George C. Foulk.

Resigning from the U. S. Navy where he had won a reputation for brilliant scholarship, and returning to Japan from Korea where as *Charge d'affaires* he rendered his country a service which is appreciated more and more as the years go on, Lieut. Foulk became a most valued member of the Doshisha faculty, and an enthusiastic evangelistic worker. The inscription upon the slab placed over his grave by his students, "The zeal of thine house hath eaten me up", fitly portrays his life amongst us.

Mrs. Luther Gulick.

Early and faithful work with her honored husband under the American Board in Micronesia and Europe, later service under the American Bible Society in Japan and China, made Mrs. Gulick known to a wide circle of friends. Her last years, spent in Japan, showed the same constant devotion, the same untiring zeal that marked her earlier life.

The Rev. P. J. and Mrs. Gulick.

"Father and Mother Gulick", as they were lovingly termed by all, spent their last years with their children and grand children in Japan. Their presence was a benediction; their death a personal bereavement to us all.

Japanese Christians.

Deserving of equally honorable mention is a long list of Japanese brothers and sisters, who have fought the good fight and received their crown of reward. In writing of these heroes and heroines of faith, the great difficulty is to select for mention a few names out of the many worthy of enrollment.

Joseph Hardy Neesima.

The first name to occur to almost every one, is that of Dr. Neesima. As remarkable in his character as in his history,

perhaps the name of no other Japanese, is so well known abroad as is his. And the fact that on the anniversary of his death, memorial services have been held every year in different parts of Japan, shows how he is esteemed and loved by many of his fellow countrymen. His country remembers him with gratitude and pride. The city in which he lived, numbers the schools which he founded, and even his grave on its eastern hills, among its famous historic places.

Rev. Paul Sawayama.

Closely associated in many minds and hearts with the name of Neesima, is that of the beloved Osaka pastor, Paul Sawayama. He has been called "a pastor of pastors," not simply because he was one of the most successful of all Japanese pastors, but because other pastors went to him for strength and guidance. He was preeminently a man of faith and prayer. I know of nothing more touching, more indicative of the secret of a pastor's power than the prayer-roll of the names of his church members and others found under his death-bed, soiled by tears and worn by daily use. No wonder that for many months while he was confined to his room by sickness, his church thus deprived of his pastoral ministrations, still maintained its high level of spiritual life!

Rev. H. Uehara.

Another name that this list must include is that of Mr. Uehara the earnest and eloquent pastor of the *Shima no Uchi* Church, Osaka. Ordained and installed but a few days after his graduation from the Doshisha, a little later he was joined in marriage to one worthy to be a help-meet for him. Just three weeks later, the writer of these lines, who performed the marriage service amid general rejoicing, stood in the same place with the bereaved wife and church to take part in his funeral rites. It was indeed one of those heavy blows, which a strong faith can accept but not fully understand.

Prof. T. Yamasaki.

Another similarly grievous loss was that of Prof. Yamasaki of the Doshisha. Keen in intellect, the most scholarly of the

famous "Kumamoto Band," chosen by general consent as one of the first Japanese professors in the institution, he seemed just on the threshold of a career of honor and usefulness, when disease laid its relentless hand upon him, and his work was ended.

Mrs. A. Koizumi.

Another one long to be remembered was Mrs. A. Koizumi. A remarkable scholar for a Japanese woman, she had a clear understanding and a firm grasp of Christ and his truth. Her life was bright and beautiful; her death much lamented. Many other Christian women, less prominent in life but equally strong in faith, might be mentioned did not lack of space forbid.

Hon. Kakuma Yamamoto.

One of our recent deaths was that of Kakuma Yamamoto, Dr. Neesima's brother-in-law, and associate in the founding of the Doshisha. He was a remarkable man. Totally blind and unable to walk a step for years, his intellectual vigor remained unabated and his lofty patriotism burned as an unquenchable fire. He favored Christianity as a system of truth beneficial to mankind and elevating to a nation, long before he could fully receive it as a means of personal salvation; but after months and years of waiting he accepted Christ as his redeemer, was baptized and received into the church.

Rev. T. Takenouchi.

Another recent and lamented death was that of Rev. T. Takenouchi. Received into the Osaka church a few months after its organization when he was a boy, the later years of his consecrated life were a fulfillment of the vows then made. As an earnest evangelist in Okayama *ken* and later in the Hokkaido, as an enthusiastic advocate of temperance and a successful worker among children, he seemed just the man and the kind of man needed at this juncture. He died with "Thy will be done" on his lips; and this we too must say even in the hour of loss.

I close this list with a sense of its meagerness, and with a strong realization of the many who cannot here be mentioned. But what shall I more say? for the time would fail me if I were to attempt to tell of the Gideons, the Baraks, the Davids, and

the Samuels, who through faith have wrought righteousness and obtained the precious promises of God.

M. L. G.

PRESENT WORKING FORCE.

AT the time of writing this report the foreign missionary force consists of 27 families, 31 single ladies, and of one unmarried gentleman and one unmarried lady employed by the Mission. Of this number, three families and seven single ladies, are on furlough in America, while one family is stationed in the Hawaian Islands for work among the Japanese immigrants there. Seven of the twenty-three male missionaries and twenty of the single ladies are engaged in educational work, but most of these give at the same time more or less of their strength to direct evangelistic service. Until the new treaties come in force, every missionary residing permanently in an interior town must be in the employ of some Japanese; hence the large proportion engaged in school work. Rev. and Mrs. S. C. Bartlett, Jr. have joined, or rather rejoined, the Mission, the only reinforcements that have come to us during the year. Of the seven whom the last Annual Report of the Board mentions as having suffered from long and severe illness, only one, Miss Telford, still lingers patiently on her bed of suffering. Otherwise the health of the Mission seems to have been better than during the previous year.

Among the Japanese forces, the language-teachers stand in one respect nearest to the missionaries. Their number is reported as sixty, showing that only a few of the wives, whose time is wholly taken up with family cares, or those who have come out for some specific work, dispense with this otherwise indispensable companion of the missionary. These are our true helpers, while otherwise we rejoice to be the helpers of our brethren whom God has called to be His messengers to their people.

Japanese Workers.

Among these there are 31 evangelists supported wholly, and 48, who are in part supported by Mission funds. These have charge of preaching places in cities and villages, or are acting

pastors of provisional churches. With these must be ranked the 27 Bible-women, graduates of the Kobe Woman's Evangelistic School, most faithful helpers of pastors and evangelists wherever they are, and in several cases most efficient, independent workers. We rejoice in the prospective accession to their ranks of ten others, who will graduate from the Evangelistic School before this report will have appeared in print.

To these evangelists, aided wholly or in part from the evangelistic funds of each station, must be added 23 pastors or evangelists bearing the commission of the Japanese Home Missionary Society. Their work is under the direction of this society, the Mission contributing to the society. The foreign missionaries aid these evangelists in their work to whatever extent such aid is requested, but their real connection is with the Japanese Society.

29 pastors and 13 acting pastors are mostly in charge of self-supporting Kumiai (39) or Independent churches (2), which are the outgrowth of missionary work in the past, but which are now not only wholly independent of the Mission, but in many cases employ their own evangelist or Bible-woman for more energetic prosecution of the work. Last year's Kumiai statistics give 58 such helpers, but many of these are likewise aided by the Mission.

In our educational work, we are co-laborers with 114 Japanese, of whom 58 are in the various departments of the Doshisha Schools; 15 in the Kobe College, while the remainder falls to the various schools in which missionaries are co-operating, but which otherwise are wholly independent of the Mission. The proportion of foreign teachers in the faculty of the Doshisha College and University is worthy of note. Five years ago the proportion was 12 foreigners to 15 Japanese; to-day it is 8 foreigners to 35 Japanese, and of these eight foreigners, six are engaged in the theological department. No foreigner teaches in the other university departments, while in the collegiate department two, of whom one is employed by the Mission, give instruction in English language and literature.

Teaching Force.

Aside from the forces enumerated so far, two men deserve mention, who are neither preachers nor teachers, and who yet both preach and teach the living truths of the Gospel most effectively, Messrs. Ishii and Onoda of the Okayama Orphan Asylum, whose faith and works of love are known in all the churches.

Summing up these forces we have a total of 27 foreign missionary families, 31 single ladies, 2 employed by the Mission, cooperating with 144 pastors, acting pastors and evangelists, 27 Biblewomen and 114 teachers.

What is needed is a larger number of able and consecrated evangelists, who will strengthen the spiritual life of the churches, and who may be able to apply the vital truths of the Gospel to all the various phases of national and social, as well as of individual life. Every district has some such men, but they are not enough to meet the demands of the field.

Present Needs.

The foreign missionary force may be considered sufficient for the work in hand. With the exception of filling a few vacancies, such as were reported by the Mission at its Annual Meeting in 1894, no new workers will probably be needed. The work is falling most properly more and more into the hands of our Japanese brethren; but in view of the greatness of the work to be done, their strength must be for some time longer supplemented by that of the missionary. A readjustment of the foreign forces to the changing conditions of this land, will become necessary from time to time; but a withdrawal from the work must be considered as belonging to the future. The work of the foreign missionary has been greatly crippled during the last two or three years by an insufficiency of funds. New work has been impossible, while in view of the strong nationalistic sentiment, he has been far less welcome as a helper in the old work than in former years. Thus his usefulness has been greatly impaired, discouragement and resignation has been the result in several cases, and valuable opportunities have been lost. Unless the missionary force kept in the field can have at its disposal funds sufficient for a judicious extension of the work, a decrease rather than an increase of workers would seem the wiser policy.

G. E. A.

PART III.

MISSION STATIONS AND THE CITIES THEY OCCUPY.

KOBE.
OSAKA.
KYOTO.
YOKOHAMA.
OKAYAMA.
NIIGATA.
NAGAOKA.
SENDAI.
KUMAMOTO.
TOKYO.
MATSUYAMA.
MAEBASHI.
TOTTORI.
TSU.
MIYAZAKI.

I write lest you think me buried beneath the Echigo snows. We are not buried, but we are enclosed by high ranges of snowy mountains on three sides, and by an unnavigable sea on the fourth.

There have been times when these mountains have seemed to me almost like prison bars, shutting me away from those I love and wished to see; but now they are beautiful shining walls, which shut me in to my new home and my chosen work, with all its widening of interest and increasing opportunities.

Miss G. Cozad.

The days have been very much enjoyed in this (touring) the most delightful work of the Missionary.

When I am out on these tours and see the needs and opportunites for Christian work, it is hard to get back; and when I am at home and see the possibilities of very telling work with our multitude of callers and in many other ways, it is difficult to get away.

C. A. Clark.

John III, 16. is the sublime Mt. Fuji of the New Testament.

Neesima.

Around us manners and customs are very primitive; and yet to the farmer people in the outlying districts, who improve the rare opportunities occurring between seedtime and harvest, and charcoal making to visit Tottori, it seems like a glimpse of the great world; for here, scattered among the thatched-roofed and tiled dwellings, are temples, government buildings, and two foreign houses. So what seems to us like living in a past age, is to them an education and inspiration. Among the many reminders that the people here have not yet fallen into line with the great procession of the world, is the utter disregard for time. A meeting will be appointed to take place at two o'clock in the afternoon, and at twelve, people begin to come, and continue to do so until four or later. In summer, an evening service supposed to begin at half-past seven is usually nicely started at nine, and an evening school taught by a Japanese friend last year often closed its sessions at midnight.

Miss A. Daughaday.

Great men are wanted in the ministry who can exert a marked influence on wide regions of country, but how to secure and use effectively ordinary men is a still more important question. How to nourish a single church and work successfully one small district is the pressing problem of the times.

Rev. T. Osada, Kobe.

MISSION STATIONS AND THE CITIES THEY OCCUPY.

MEMBERS of the Mission have resided, for purposes of work, in fifteen different cities scattered throughout the empire.

Of these, beginning at the northeast and travelling toward the southwest, Sendai, Niigata, Nagaoka Maebashi, Tokyo, Yokohama, Tsu, Tottori, Kyoto, Osaka, Kobe and Okayama, that is, twelve cities, lie upon the main island; Matsuyama on the large southern island of Shikoku; while the remaining two, Miyazaki and Kumamoto, are found on the southwestern island of Kyushu. Residence at three of these cities, Nagaoka, Yokohama and Tsu, has been discontinued. Of the (approximately) 180 other cities and towns occasionally visited, special mention should be made of Hiroshima, Fukuoka and Yatsushiro, as members of the Mission have resided in those places for months at a time, although they were never definitely occupied as regular Mission stations.

As reported elsewhere, steps are now being taken to open a regular station of the Mission at Sapporo in the northern island of Hokkaido.

The facts and in most cases the composition of the following descriptions, have been contributed by past or present members of the various stations. It being awkward, and in some places impossible, to credit accurately the authorship, I decide to omit all signatures in this section, make one general acknowledgment and apology to a dozen different writers, and weave their various articles, or the substance thereof, into one continuous description.

Kobe, the fifth city of Japan, is situated on the northern shore of Izumi Bay at the foot of a range of high and rugged

hills. It presents a most attractive picture when viewed from a steamer's deck, on entering the harbor. It possesses a genial climate with less rain than most cities of Japan. The foreign settlement is regularly laid out with wide, well lighted streets.

Mother Station.

It was first opened for foreign trade in January, 1868. The treaties had stipulated that the city of Hyogo should be the open port, but it was found more convenient to place the foreign settlement at Kobe, a short distance farther east. In official circles, however, by a legal fiction this settlement was supposed to be Hyogo, and is by many still so called, Under the stimulus of its foreign trade, this petty town grew rapidly and has at last absorbed its rival, Hyogo, which is now a relatively unimportant district in the flourishing city of Kobe.

Its population is 153,280. The number of foreign residents is 1677, distributed as follows :—Chinese 913, British 421, German 141, American 101, French 36, miscellaneous 65.

The population of the prefecture is 1,565,886. As a centre of foreign trade, Kobe ranks next to Yokohama. The amount of the exports and imports for 1894 was $86,348,616. The principal exports in the order of their importance are, rice, tea, copper, camphor, matches and coal.

The situation of Kobe, the large population in its immediate neighborhood and the facilities for travel afforded by the Inland Sea, indicated its importance as a Mission station, and the first missionaries of the Board in Japan, took up their residence here March 31, 1870. From that time, it has been continuously occupied as a station. With the exception of a few years, it has been the seat of the Mission treasury. The Mission maintains here its principal Girls' School, the Kobe College, with 100 students ; the School for Bible Women with 18 students ; the Glory Kindergarten with 62 scholars and a school for training kindergarten teachers, with 7 students.

Station Work and Personnel.

The first church was organized in April 1874. This church has now 528 members with a Sunday School numbering 211 scholars. There are now three Congregational churches with-

in the limits of the city of Kobe; the Kobe, the Tamon and the Hyogo churches. Also one other that prefers to be Independent.

The present field of Kobe Station, covers the prefecture of Hyogo and the whole island of Shikoku. It comprises one Independent and thirteen Kumiai churches with a membership of 2500. Through the teachers and students of the School for Bible Women, the work of the station extends far beyond these limits. In this and in other ways, it does not fail to discharge its functions as the parent station of the Japan Mission.

The present members are Rev. J. L. Atkinson and family, Mr. A. T. Hill and family, Misses Barrows, Brown, Cozad, Dudley, Holbrook, Howe, Kent, Searle, and Stone. Misses Brown and Stone are in America on a health furlough and Miss Griswold is temporarily substituting at Kobe College.

Osaka, which in population ranks second among the cities of Japan, is situated on the Yodo River, a short distance from its mouth. Owing to the large number of canals by which the city is intersected, some have bestowed upon it the rather extravagant title of "the Venice of Japan." These canals are crossed by over eleven hundred bridges. Although a bar at the mouth of the river prevents the entrance of large vessels, junks and small steamers ascend to the lower part of the city; while the canals are crowded with cargo-boats conveying goods to and from the large fireproof storehouses along the banks. Osaka has from ancient times been the commercial emporium of Japan. In recent years railroads have added to its facilities for the transportation of goods. The Tokaido line connects it with Kobe, Kyoto, and other cities to the east and west, while two shorter railroads run to Sakai and to Nara.

Osaka.

Osaka is now in the midst of an industrial and social revolution growing out of the introduction of the modern manufacturing system. The city is surroundod by a belt of factories which turn out a large variety of goods for the home trade and also for export to China, Korea, and other countries. Many of the factories are little more than rough sheds, yet, even in these, an astonish-

ing amount of work is accomplished. On the other hand, the buildings and equipments of some of the large mills would compare favorably with those of manufacturing cities in America. These factories attract large numbers of operatives from the country districts, and are giving rise to some of the social changes such as have attended the development of manufactures in the west.

The population of the city proper is 485,331; but this includes only those persons who are registered as permanent residents. The operatives in the factories, and the multitudes of strangers coming to the city for business or pleasure, largely increase the number of those, who at any one time would be found within its limits, while thousands dwell in the populous suburbs which are separated by no visible line of demarcation from what is politically known as the city of Osaka.

Osaka has the virtues and vices that are usually found in trading and manufacturing communities. Its people are enterprising and public-spirited. They are, however, so occupied with temporal affairs that it is difficult to get their attention for higher things. It is often remarked that among the Christians, there are very few persons who were originally residents of Osaka; most of them being people who have moved in from the provinces. The presence of a large transient population, and the means taken for catering to its pleasures and passions, have an unfavorable effect upon the morals of the city.

The prefecture of which Osaka is the capital has a population of 1,370,232. The advantages of communication offered by railroads and steamboats, make the city a favorable centre for missionary operations in this and neighboring prefectures.

Christian Work and Workers.

In 1872 the American Board commenced work in Osaka, having been preceded in 1869 by the American Episcopal Mission. In addition to these two societies, the American Presbyterians, Cumberland Presbyterians, Southern Methodists, American Baptists, Evangelical Association of North America, and the English Church Missionary Society now have resident missionaries. There are nearly thirty Protestant churches with a membership of about three thousand, of whom two thirds

reside in the city. The Roman Catholics have seven hundred adherents and the Russo-Greek Church about two hundred.

Present membership Rev. Messrs. Geo. Allchin, and J. T. Gulick and Rev. W. Taylor M. D. with their families and Misses Case, Colby, Daniels and Torrey. Rev. S. L. Gulick and family and Miss Julia Gulick also reside there temporarily, though their work is elsewhere, and until her return to America in May 1895, Miss C. M. Telford, formerly of Okayama, had been living there for sixteen months.

Kyoto.

Kyoto is situated on the main line of railroad from Tokyo to Kobe, 47 miles from the latter port, near the head of a broad and fertile valley, most picturesquely surrounded by mountains on all sides except the south. Lake Biwa, the largest lake in Japan, is only six miles distant, beyond the mountains on the east, and its water is brought to the city by a canal through the mountains. The population of the city is 316,292. The most famous productions are porcelain and silk, and near by is Uji, the most noted center of the production of tea. Kyoto is the center of Japanese Buddhism, the principal sects of that religion having their headquarters here. The city abounds with temples—some of them very large—and the surrounding hills and mountains, with monasteries. The name Kyoto means "capital", the Emperor Kwammu having chosen it for the Imperial Residence in 794, A. D. In 1869, however, the capital was removed to Tokyo. The Palace is maintained, and is occupied by the Emperor when he visits the city, but the mansions of the court nobles which formerly surrounded it have been removed, and the ground where they stood is now a public park. On three sides of this park are pleasantly and healthfully located the Doshisha Schools and the residences of the missionaries who teach in them. The political importance of Kyoto was of course lost when the court was removed to Tokyo, and the old literary fame of the city has largely shared the same fate, but the place has special advantages as a location for a large educational institution such as the Doshisha. One of the government colleges is also located

here. In addition to the representatives of our own Mission, members of the American Presbyterian (North) Mission and of the American Episcopal Mission, now reside in the city.

This station was opened, in 1875, and ever since then Christian work has been sustained with great vigor both in the city and surrounding provinces embracing a population of fully three million.

Present membership of the station, Rev. Messrs. .G. E. Albrecht, O. Cary, W. L. Curtis, J. D. Davis, M. L. Gordon, D. W. Learned, C. M. Severance and A. W. Stanford, and J. C. Berry M. D. with their families, Mr. A. A. Davis, and Misses Denton, Fraser, Talcott and Wainwright. Drs. Davis, and Berry with their families are temporarily absent in America.

Yokohama.

The important commerial city of Yokohama, the leading centre of export and import trade, an insignificant fishing village forty years ago, now contains 152,395 inhabitants of whom 2786 are foreigners. Dr. Greene with his family resided here from 1874 to 1880 while engaged upon Bible translation work. In the interests of inter-denominational comity, no separate Kumiai church work was started here until last year. Now there is a flourishing church of 44 members under the leadership of Rev. T. Hori, and at least 15 other Protestant churches or chapels in the city.

Okayama.

Okayama, a stirring city of 11,000 houses and 50,800 people, is situated 90 miles west of Kobe on the line of the San-yo R. R., five miles back from Kojima bay. It lies along the Asahi (Morning Sun) river near the centre of a wide, fertile plain in which rice, wheat and cotton are extensively grown. The city is also noted for the abundance of its excellent fish, its wide, clean streets, fine public buildings and general enterprise. It is the political and trade centre for the whole prefecture. Its public park, one of the most beautiful in Japan, formerly belonged to the daimio Ikeda (Matsudaira) whose fiefdom was rated at 1,646,000 bushels of rice per annum. It was laid out by Ikeda Tsunemasa in 1685 and covers about twenty-two and one-third

acres. Just across the river still stands the old castle. Okayama's first inhabitants date from 450 years ago, but the city did not begin to assume size and importance till two centuries later.

Bizen, the province in which Okayama lies, was noted formerly for its swords and swordsmen, a reddish brown pottery still manufactured, its great interest in education and the liberal sentiments of its people. The leading manufactories to-day in the city are a cotton thread mill with 10,000 spindles (three other such in the prefecture), one silk thread factory, two steam rice mills, and two brick kilns. Also manufactories for matches, lamp wicks and chimneys, canned goods, soda and seamless matting, in addition to roof tiles, common matting and other industries of old Japan. Bizen.

In the city proper there are eight public schools with 3,400 students and 36 private schools with 2,100 scholars. The climate is similar to that of south-eastern Virginia. The summers are moist and unhealthy. The city is unquestionably a strategic centre for present and prospective missionary enterprise.

Okayama was first visited by a foreign missionary, Dr. Wallace Taylor, in the spring of 1875. Mr. Atkinson followed in 1877 and others later. Mr. P. M. Kanamori of the Kyoto school spent his vacations there. Okayama station was opened in the spring of 1879, three families and one single lady being the force assigned. Dr. Berry was employed in the government hospital and Messrs. Cary and Pettee in a private school. Mr. Kanamori began consecutive labor in the place as an evangelist in August of the same year.

On Oct. 13, 1880, a church of thirty-two members was organized and Mr. Kanamori was ordained and installed as pastor, remaining till 1886. Mr. I. Abe became pastor of the church in 1887 though he was not ordained till 1891.

Aside from the Girls' School, the Boys' School and the Orphan Asylum referred to elsewhere, Okayama station is interested in local church work, including six Sabbath Schools, and also an outside field covering the whole of Okayama and a large portion of Hiroshima prefectures. This means a territory as large as the state of Connecticut, while the population is two

and a half times as large as is found in "the land of sturdy habits." Cooperative work is carried on with four independent, two dependent and four provisional churches, and also regular or occasional work in twenty-six outlying towns and villages.

No other Protestant body is laboring at present in Okayama *ken*, but the Presbyterians, Southern Methodists and English Episcopalians sustain more or less flourishing churches in Hiroshima *ken*, and the Methodists have a very influential Girls' School in the capital of that prefecture. Nine adult missionaries belonging to these bodies reside at Hiroshima.

The present membership of Okayama station, consists of Rev. Messrs. Pettee and White with their families, and Misses Adams and Stewart. Miss Telford though nominally still a member of the station, was compelled by failing health to remove to Osaka in Jan. 1894, and to return to America in May, 1895.

Niigata.

Niigata (Pop. 49.033), is the only open port on the west coast of Japan, and is situated at the mouth of the large Shinano river which flows in from the east.

The city is well laid out, its five principal streets being parallel to the river. The public buildings are in foreign style, the prefectural building and provincial assembly hall being especially worthy of notice.

Educational privileges are good. Besides the common schools which are well attended, there is a business college, a normal school attended by 160 young men and 80 young woman, and a high school, recently erected, which has some 300 pupils in attendance.

Of manufacturing establishments, there are not more than one or two of importance, and the demand for foreign goods is comparatively small. Lacquer work is carried on extensively. The city boasts of three daily neswpapers, but they are largely echoes of more prominent Tokyo journals.

On account of a bad harbor, and the lack of a railroad, communication with the outside world is very inconvenient especially in winter, when navigation practically ceases. A change

however is coming. A railway charter has been obtained, and as soon as the present war excitement is over, construction will be rapidly pushed, and connection secured with Naoetsu, at present the nearest railway terminus. Plans are also on foot for making the harbor accessible to large ocean vessels.

As a centre for missionary work Niigata is good. A foreigner may travel without a passport in any direction eighteen miles and in some directions over forty. A steamboat ride of a few hours enables us to reach three towns of over 10,000, while smaller towns and villages abound. At present there are in the city twelve missionaries of whom five are Roman Catholic and seven Protestant. The only other foreigner is a restaurant keeper.

This station was inaugurated in 1883 by the transfer to the American Board Mission of the work heretofore carried on by Dr. T. A. Palm of the Edinburg Medical Mission. The first missionaries appointed here were Rev. O. H. Gulick and family, Miss Julia Gulick, and Rev. R. H. Davis and family.

In 1885 the arrival of Dr. Doremus Scudder and his sister Kate, was followed by the departure of Mr. Gulick and family and Miss Gulick; and in the following year Mr. Davis and family also retired.

In 1887 the station was largely reinforced by the coming of the venerable Dr. H. M. Scudder and wife, Rev. G. E. Albrecht and family, and others who brought the numbers of the station up to ten. This year also saw the establishment of the Boys' and Girls' Schools which for several years formed so large a part of the station's work.

In 1889 the station numbered thirteen members, being thus the second largest station of the Board in Japan. But from that time the changes have been many and frequent, and though the names of twenty-nine members appear on the roll as connected at one time or another with this station, but five of these are now resident.

The Niigata work began as the North Japan Mission, but was incorporated in 1890 as a station of the Japan Mission. Two houses are owned and occupied by the station.

Present membership, Rev. Messrs H. B. Newell and H. Pedley with their families, and Miss Clara Brown.

Nagaoka with its suburbs, has a population of 30,000 or more, and is at the head of steamboat navigation on the Shinano river, in the midst of a wide and fertile valley. Though of no special political importance now, it was in feudal days the second largest daimiate in Echigo and played an important part in the civil war of 1868, when its stubborn resistance brought upon it an almost complete destruction. The merchants especially are a thrifty class, bent upon retrieving the fortunes which were lost by the war. In general however it is one of the most conservative of cities.

Nagaoka.

The discovery of oil in the vicinity and the very successful working of the wells since 1892 has produced an industrial revolution in the city, and brought in such prosperity that, though in April '94 a conflagration destroyed two-thirds of the city proper, April '95 found it entirely rebuilt in far better style and with wider streets.

Nagaoka has always been a literary town, and has several large book stores that enjoy more than local fame. Schools have always flourished, and the oldest private school of the province was begun here.

As a centre for missionary work, the location of Nagaoka is admirable, being in easy reach of from fifteen to twenty large towns and cities, and its "sphere of influence" will be soon greatly extended by the railroad which is to pass through it

From 1888 to 1892 a missionary family, Rev. H. B. Newell's, was located here, as an out station from Niigata, the Nagaoka school erecting a house for their occupation. The church is not large in numbers, but owns its church building.

Sendai is the chief commercial, educational, and military centre of the northern half of the empire. This city is 215 miles north of Tokyo, and about five from the Pacific Ocean. Being the only northern city with railroad and water communication, it has no rival. It is renowned in the history of Japan in connection with the name of the great daimyo of 300 years ago, Date Masamune, whose venturesome spirit

Sendai.

could not be restrained by the limits of his province or even of his country. This is the bold prince, who opened communication with the Pope of Rome in 1615.

The commercial importance of the place is not owing so much to its silk trade and its various factories, as to the fact, that this is especially a receiving and distributing centre. The population is 67,372.

The city boasts of a multitude of schools. One of the primary has over 1,300 scholars. After this grade come private schools, missionary schools, a Buddhist school, sewing schools, English and Chinese schools. Then the middle and normal schools, besides the agricultural school, at the top of which is the Higher school, or Government College, with the literary and medical departments. Students gather in Sendai from all parts of the empire. Several regiments of infantry with artillery and cavalry have permanent barracks on either side of the city, thereby greatly increasing its commercial importance.

As a religious centre, Sendai easily leads every other northern city, as may be seen from the gathering here of Catholics and Greeks, Baptists, Congregationalists, Methodists and Presbyterians, whose united membership is over 1,000.

The station was opened in 1885 by the establishment of a Boys' school on Christian principles. Although the school has been discontinued, evangelistic work still continues.

Present membership of the station, Rev. Messrs. W. W. Curtis and J. H. De Forest with their families, and Miss A. H. Bradshaw. Dr. De Forest and family are temporarily absent in America.

Kumamoto, a city of 56,934 inhabitants, is the heart of the fruitful and populous province of Higo, on the western side of the island of Kyushu. The larger part of the city is on the northern bank of the Shirakawa river, which takes its rise in the mountainous centre of the island and empties into the gulf of Shimabara, four miles below the town. Kumamoto.

Twenty miles east, and in fine weather constantly visible, is one of mother earth's open pores, the volcano of Asoyama, from

whose crater, clouds of steam and sulphurous smoke are ever ascending, and on whose slope active geysers of hottest sulphuric waters, afford healing baths to the afflicted, and refreshment to the pleasure seeker. Immediately west of the town and between it and the gulf, lies a small group of mountains; while in the centre of the city rises a natural elevation of two or three hundred feet, which is crowned by the famous castle of Kumamoto. The residences entirely encircle this picturesque castle, as is often the case in Japan, showing how under the unsettled conditions of feudal times the people were driven to seek the protection that the military chieftain who held the castle, alone could give.

Kato Kiyomasa, one of the generals of the victorious army that invaded Korea three hundred years ago, built the castle of Kumamoto. This castle was effectively held by the government troops during the Satsuma rebellion of fifteen years ago, resisting the most furious attacks of the rebels. During the war of the rebellion, a large part of the city was reduced to ashes. One feature of this prefectural capital, unusual in Japan, is that many of the streets are wide, with rows of trees separating the sidewalks from the main road-way.

The people of this city and province possess a gravity of manner, a firmness of purpose, a quiet reserve, and a firm belief in the innate superiority of the people of their own province over those of other parts of Japan. They are to be credited with the possession in a marked degree of some strong elements of character that distinguish them from those of other provinces. Their individualism forbids hero worship and hence they are not so easily led by clan leaders, as are the people of Satsuma.

The Kumamoto Station was opened by vote of the Mission in the summer of 1886, Rev. and Mrs. O. H. Gulick being assigned to the new station. During the following year, they made several long tours in this field. The following summer, the Mission located two new families and two single ladies here, all of whom were soon to arrive from the United States. On the arrival of Rev. and Mrs. C. A. Clark, accompanying Rev. and Mrs. O. H. Gulick to Kumamoto, permanent residence of the

missionaries in the city was begun. In the interval, the Japanese Home Missionary Society also began work, Mr. Oku being there to welcome the settlement of the two families. Mr. Ebina soon was added to the force. Before his arrival a church (unorganized) had been gathered. In Jan. 1888, Misses Gulick and Clark, and Rev. and Mrs. S. L. Gulick, in accordance with the Mission vote of the previous summer, joined the station.

A Girls' School was started early in 1888, Mrs. Ebina being its head, as Mr. Ebina was of the Boys' School. Peace and progress and joy was the record of those early years. Messrs Clark and S. L. Gulick became employees of the Boys' School, and Miss Clark of the Girls' School. In the fall of 1891, Rev. and Mrs. Clark removed to Miyazaki to open the new station there. Mr. and Mrs. Bassett came to Kumamoto to take Mr. Clark's place in the Boys' School. They remained in Kumamoto one year and then returned to the United States. At the same time also, Rev. and Mrs. O. H. Gulick returned to the States, taking their second furlough.

In the fall of 1890, Mr. Ebina was called to the presidency of the Japanese Home Missionaries Society. The schools and the church, though without any official head till December 1891, were all at the height of their prosperity during this period. Mr. Kurahara, who had been called from Scotland, reached Kumamoto in December and at once took charge. He and all, began with very high hopes and plans. But his methods and dwindling faith brought him more and more into conflict with those about him. Matters became so complicated that by January, 1894 it seemed best for the missionaries to leave the city. Since then the station, though not disbanded, has remained in exile. It has, however, continued its work by frequent tours in the field.

Present members, Rev. and Mrs. S. L. Gulick, Misses Gulick and Griswold.

Tokyo, the capital of Japan and also of the prefecture of the same name, is situated at the northern extremity of Yedo Bay, at the mouth of the Sumida River. The two streams which

Tokyo.

unite to form the Sumida water a very irregular plain of great fertility, extending from eighty to one hundred miles to the north and northwest. Partly within this plain, but including also some of the rugged mountains adjacent to it, lies one of the most important silk districts of Japan. The agricultural resources of the outlying country, together with the convenient water transportation afforded by the rivers and the bay would, quite apart from its being the centre of the national government, have made Tokyo a city of importance. Its harbor, however, is too shallow to admit of much direct foreign trade. As early as A. D. 1456, it was fixed upon as the site for a feudal castle. It fell eventually into the hands of Iyeyasu and early in the seventeenth century became the real capital of Japan, though the Emperor maintained his court at Kyoto. Shortly after the restoration of 1868, when the Shogun was overthrown, the court was removed to Tokyo, or rather Yedo, for the name, Tokyo (Eastern Capital), dates from its occupation by the Imperial Court.

The principal business portion of the city lies low and flat, only a few feet above the level of the sea at high tide, but a short distance back from the sea, the surface is broken by a series of bluffs. A plateau well raised above the plain, a little southwest of the geographical centre of the city, was fixed upon for the castle and subsequently for the Imperial Residence. It is surrounded by a system of wide moats which give great picturesqueness to this portion of the city. While many streets are lined with substantial structures indicative of business activity and wealth, the general character of the purely Japanese buildings is much inferior to that of the cities of the south and west. As the centre of the national government, however, Tokyo has felt the influence of western civilization more strongly than any other part of Japan, and in no other way is this influence more conspicuous than in the many large government buildings which have been erected in European style. The city possesses two large parks, not to speak of many of lesser size, and its suburbs are very beautiful, especially in the spring and early summer.

MODERATOR OF GENERAL COUNCIL.

A GROUP OF CHURCHES.

The population of the municipality was, according to the census of December, 1893, 1,278, 151 ; that of the prefecture was 1,519,583.

In the city are to be found the Imperial University, the high normal school, the high commercial school, a group of military academies, at the head of which stands the staff college, and innumerable private institutions of all grades, from the kindergarten to embryo universities. Probably few capitals have so large a student population.

Tokyo is also a great missionary centre. According to a late census, there were, including the wives of missionaries, 175 missionaries residing in the city. Most of these are engaged in educational work, or at least are not directly connected with the evangelistic movements in the city proper. Their work covers many prefectures and concerns a population of nearly ten millions. Some of the best missionary schools in the empire are located in Tokyo. Those under the auspices of the Episcopal, Methodist, and the allied Presbyterian Missions are the largest and most fully equipped.

Tokyo was first occupied as a station of the American Board's Mission in May, 1890, by Dr. Greene and family, its present members, but the first church of our order was organized as early as 1879. There are now four Kumiai congregations in the city, called, respectively, the Reinanzaka, the Bancho, the Hongo, and the Kyobashi churches. Besides these, there are two other congregations, affiliated with our Mission, one in the vicinity of Tokyo and the other in Yokohama, not to speak of less organized work in adjacent prefectures.

Matsuyama.

This city of 33,211 people is the capital of the province of Iyo on the large southern island of Shikoku. It lies four miles back from the sea, possesses one of the largest castles in Japan, and is a garrison town of some note.

The first preaching of Christianity there was in 1876 by Mr. Atkinson and Mr. Suzuki of Kobe. At the same time work was begun at Imabari and other places on the island. In 1880

the first Christian was baptized at Matsuyama, an old lady the mother of leading Christians now residing at Sendai. The Matsuyama church was organized in January, 1885 and Mr. Ninomiya ordained as its pastor. He has remained there ever since.

The Girls' School was opened in 1886 with a capital of $10. and an attendance of two students.

Miss Gunnison removed there in 1889 and Miss Judson in the following year. In the summer of 1891, by the help of Miss Gunnison's friends in America, of her own gifts, and also those of the Japanese and other friends in Japan, the new school house and dormitory were built at a cost of nearly $2000. At the same time a home for the foreign teacher, was built by the ladies of the Pacific Board.

---- Present membership, Misses Gunnison (who however is absent in America) Harwood and Judson.

Maebashi.

This far interior city lies seventy miles north of Tokyo in a green basin surrounded by high mountains, whence come sweeping down over the plain, the strong bracing winds, which are a distinctive feature of the place. What characterizes Maebashi above all other things is its business, namely, silk culture. This determines mainly the use of the land as mulberry fields, that of many of its swift brooks, which furnish motive power for mills, the substantial storehouses for cocoons, the two-story ventilated houses for raising worms, and the occupation of the women of almost every house in reeling silk. Some of the indirect results are the cleanliness of the city, (for the brooks not only bring water but carry off refuse), the social advancement of woman due to her worth as a worker, the comparative idleness of the men during certain seasons of the year, and the comparative abundance of money at the close of the silk season. The proverbial fickleness of the people of the province and city, is perhaps partly due to the unsteady condition of trade and occupation.

The encouragements for mission work, lie in the comparatively high social status of women, in the opportunities for gathering audiences of men during the idle season, and in their

openness to new ideas. The difficulties lie in the direction of overcoming the allurements of wealth, of carrying the advancement of woman beyond a certain point, especially in the matter of education, and of cultivating thoroughness and persistency.

Maebashi was organized as a station in February, 1894. Previously it had been considered a part of Tokyo Station. At the time of its organization, it consisted of four members, viz, two ladies and one family. Miss Mary H. Shed has since returned to America. 4—1=3. Present membership, Rev. and Mrs. W. H. Noyes and Miss H. F. Parmelee.

Tottori, a city of 26,922 souls, is situated in the province of Inaba, 100 miles N. W. from Kobe, on a small river, and about 2 miles from the sea. Tottori.

The climate is colder in winter and less hot in summer than that of the southern coast. Snow-falls, sometimes to the depth of two and a half feet, are common from November until the middle of March. Rain, or snow, falls probably 200 days in the year.

Tottori was a castle town, whose daimyo held the two mountainous provinces of Inaba and Hoki. In the new civilization both the city and the surrounding country are several years behind the portions of the empire nearer the open ports. Still, the public schools are good, and popular education receives fair attention.

As a missionary station, this city is the natural centre geographically and socially of the field which includes 300,000 souls in the provinces of Inaba, the eastern part of Hoki, and the western part of Tajima. This field is contiguous on the east to the Kobe, and on the south to the Okayama out stations.

The Roman Catholic Church is the only other Christian Society at work here.

The work here was begun by Rev. J. H. De Forest. In 1880 he made his first trip to Tottori from Osaka, where he was then stationed. From that time for nine years occasional visits were made by him and the missionaries resident in Okayama.

In 1889, it was determined to open a station here. That

fall Miss Talcott and Miss McLennen came and spent some months. The following spring (April 10, 1890) the station was formally opened by the settlement here of the family of Rev. Geo. M. Rowland, who labored here continuously until April 16, 1893.

During nearly all of this time they were accompanied by one or more of the following persons.

Miss Cora A. Stone	from	May 1890	to	April	1891
Dr. Mary Holbrook	,,	Sept. ,,	,,	Dec.	,,
Miss Caroline M. Telford	,,	Nov. ,,	,,	May	,,
Rev. Claude M. Severance	,,	,, ,,	,,	June	1892
Miss Elizabeth Wilkinson	,,	,, 1891	,,	Jan.	,,
Miss Almona Gill	,,	Oct. ,,	,,	June	,,
Miss Adelaide Daughaday	,,	Fall of 1892	,,	June	1894

—and Rev. and Mrs Samuel C. Bartlett Jr., who arriving in November 1894, now remain the sole occupants of the station.

Tsu.

Tsu is the capital city of Miye prefecture. It contains a population of 26,866. Miye prefecture extends the whole length of the western side of Owari Bay, which, together with Lake Biwa, nearly bisects the main island. Tsu is advantageously situated about half way between the foot and head of the bay. It is fully five miles in length, being largely a mere ribbon-like line of houses on either side of the main highway and about one mile from the sea.

The city is for the most part very flat. The Mission premises, however, were located on a low hill, just in the rear of the city.

The climate, thermometrically speaking, is quite mild, but during the winter, owing to its position in a comparatively narrow plain between high mountains and sea, the city is exposed to continuous and heavy winds. In spite of this, Tsu has been pronounced, on good medical authority, to be one of the very healthiest places in the country.

Tsu was the seat of the principal daimiate in this region, but the province has not until recently, been of any great political importance. It is noted, however, for having given to the country

Moto-ori of Matsuzaka, "the prince of Japanese literati," and for comprising within its bounds Yamada, the seat of the famed Ise shrines, the Mecca of every devout Shintoist. These shrines are visited yearly by over 300,000 pilgrims, a fact which not only lends interest and importance to the work of the station, but also invests it with grave difficulty.

Work was begun in this region fourteen years ago by a Japanese worker. Dr. DeForest soon followed, and paid periodical visits for a number of years. Miss Colby came to Tsu to reside in the autumn of 1889. She was joined by Miss Gardner in the spring of 1890. In December of 1890, by the coming of a mission-family, Tsu became one of the regular stations of the Mission. Two provisional churches, one at Tsu and one at Haze, were formed in February 1890, the Christians having up to that time been connected with churches in Osaka.

Mr. and Mrs. Severance lived there from the early fall of 1892 till the late fall of 1893. In Jan., 1894 Miss Gardner was obliged by illness to abandon her home in Tsu, and since that time only tours have been made into Ise

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Hyuga occupies the central one hundred and fifty miles of the east side of Kyushiu. In the southern part of the province is Kirishima mountain, a smoking volcano and the highest mountain of the island. It was upon this mountain that Ninigi the son of the sun-goddess, alighted with his attendant company of deities, when he came from heaven to rule the earth; and it was in the neighborhood of this mountain that his grandson was born, the great Jimmu Tenno, the first of the succession of the emperors of Japan unbroken to the present time. Miyazaki.

In Hyuga also, was born that ancient Japanese civilization, which resulted from the conquests of the great Jimmu Tenno.

The people of Hyuga are mild in disposition, lacking perhaps in the aggressiveness of their neighbors on the west, but more tractable. High mountains, poor soil, and lack of good means of communication have been hindrances to progress in the past, but the lack of roads is being rapidly remedied. The largest cities

of the province are Miyazaki, Miyakonojo, Obi, Takanabe and Nobeoka. Miyazaki has been built up chiefly since it was made the capital twelve years ago. Its population is about 12,000. It is here that the one missionary family of the province lives.

The evangelistic work of Hyuga has been almost wholly Kumiai. Sixteen years ago, Mr. Neesima and Mr. Kozaki, now Mr. Neesima's successor as president of the Doshisha, visited Hyuga together and spent some weeks in evangelistic work here. From this time till Sept. 1887, there was only occasional preaching in Hyuga. In the fall of 1887, Mr. Mashino came as evangelist to Takanabe, and on July 8th 1889, the Hyuga church was organized, with Mr. Mashino for pastor and with Takanabe, Miyazaki and Mimitsu sections of the church which managed their own local affairs. For the past four years Miyazaki has had its own evangelist, also the Mimitsu section for some of the time.

From 1887 to 1891, the missionary from Kumamoto paid annual or semi-annual visits to Hyuga, assisting as much as he could by such flying visits. In 1891 the Hyuga Christians united in an urgent appeal to the Mission and American Board for a resident missionary family for Hyuga. Rev. C. A. Clark and family were asked to try living there alone for a year, and later were permanently located there; and Miyazaki was considered a separate station from July 1892. Mrs. Clark's mother, Mrs. L. L. Gulick was the single lady of the station. Her efficient help was enjoyed for only two years, when June 15, 1894, she was called to her eternal reward, after over forty years of foreign missionary service. In October 1893, the family moved into the house built for the station. This house, attracting as it has visitors from all parts of Hyuga, and from regions beyond, has been a very extraordinary help in the evangelistic work.

Evangelists of the Kumiai church are now located in the six most important cities of Hyuga, the one in Miyazaki receiving a part of his support from the Japanese Home Miss. Soc. In March 1894 the first church building of the province was dedicated at Miyazaki and at the same time the church there was organized as a *dendo kyokwai* or mission church.

PART IV.

EVANGELISTIC ENTERPRISES.

1. EARLY TOURING.
2. EARLY KUMIAI CHURCHES.
3. LATER KUMIAI CHURCHES.
4. JAPANESE HOME MISSIONARY SOCIETY.
5. SOCIETIES AUXILIARY TO THE CHURCH.
6. HOKKAIDO.
7. HAWAII.

At the present time, how many men are there who may be looked on as real evangelists? To my mind, the want of men should cause us more anxiety than the want of money.

Self-support is in accordance with the teaching of scripture; is beneficial to the church; and is by no means unattainable.

The principle of self-support, being among believers the outcome of faith, affects seriously the whole work of the church. We cannot, therefore, agree with those who treat the whole subject of financial dependence, or independence, as though it were merely a pecuniary matter of small moment to the church.

Sawayama in 1881.

I should attribute the merit of stirring up the spirit of self-reliance, self-help, and self-support in Japanese society and in Japanese churches, in the main to Samuel Smiles, Rev. H. H. Leavitt, and Rev. Paul Sawayama. They were the champions of the principle of self-support there.

Rev. J. Naruse, Osaka.

As individual evangelists in charge of our own preaching places, with or without the help of Japanese, we should claim freedom to do as we like, and if there is anything to which the Lord is calling us, I believe it is to an increase, a general and immense increase of such service. But when it comes to work that is organized, then we should act only as in harmony with, or as a part of, that organization. Otherwise, we act as a foreign substance in some delicate organ of the body and are sure to produce irritation and disorder. The Mission as an organized body cannot put itself in opposition to the organized churches without bringing upon it the criticism and odium, which are attached to extra-territorial legislation.

M. L. Gordon.

Evangelization is more important than independence.

Rev. K. Murakami, Kobe.

No other communion services have ever seemed so precious as those in the early days when I walked thirty miles to attend them.

An old farmer in Tamba.

EARLY TOURING.

THE first calls for touring were as clearly providential as was the call that the Apostle Paul received from the man of Macedonia; and they came before there were either pastors or evangelists, and long before the missionary could speak with either ease or fluency. It was a time when the heart desired "a thousand tongues" with which to sing the dear Redeemer's praise, but when the stern realities of humiliating experience constrained him to utter the poet's lament about "this poor, lisping, stammering tongue."

The first call that came to the writer, and to the little company of Christians in Kobe, was from two men who lived in a city a hundred and sixty miles distant. The letter was laid before the church, with the request from the missionary that two of the young men be elected to go with him in response to the call. After considerable discussion, the two were elected, the church also voting to pay all their expenses, although the missionary had expected to do it. This act was the beginning, and the first exhibition, so far as the writer knows, of the spirit of self-reliance and self-support that has so largely characterized the Christians and churches of the Kumiai body. This occured in the spring of 1876.

Tour No. 1.

The introduction to the landing place nearest the city to be visited was made interesting by a lantern fight—for the time was night—between the boatmen of two rival firms that were eager for "fares" to take ashore from the little Inland Sea steamer. The idea that the Japanese were a surpassingly gentle and unfailingly polite people was very thoroughly shattered by this experience. The bellowing shouts, the coarse language, the semi-nudity, the uncouth buffetting of each other with huge paper lanterns, the rolling and tossing of the boats on the sea, the

whole brought out into wierd distinctness by the lurid, flaring lights of both boats and steamer, made the scene seem more like a fragment of Paradise Lost than of Paradise Regained.

The night was Saturday. We expected to be met by the senders of the call, but were disappointed. Sunday noon arrived and we were still waiting—in a wretched hotel—for a greeting. In the afternoon one of the young men went on to the city, distant about three miles. During his absence, as before, our hotel had a throng of callers, for hardly any one in that region had ever seen a blue-eyed foreigner. Advantage was taken of the calls to converse about the Christian religion and to give away tracts, very few of which had at that time been printed in the vernacular. On Monday our companion returned with the word that of the two men who had invited us, one was confined as a prisoner in the house of his elder brother for his offence in daring to invite teachers of the hated Christian religion to the place; and the other, a man in business, had been so intimidated by threats of his life that he did not dare to have anything to do with us. This threw us on our own resources. The "open door" was shut in our very faces. We decided to move on to the city that afternoon. We did so, and put up at a hotel, not an inviting one, but as good as could be found in those days.

The news of the foreigner's presence and purpose spread rapidly, and inquisitive callers began to pour in. A service was held very shortly for a few men of some influence. Through them a house was granted us for three successive afternoon lectures. Large numbers attended though many sat concealed from our view by paper screens. The curiosity and interest of this select company seemed to be exhausted with this series of services and we were again left to our own devices. We then rented a large house for ten days, and the three of us preached every afternoon to large audiences of both men and women. The nights and mornings were given to conversing with callers, and to distributing tracts.

While in this city a call came from a town about thirty miles distant—our fame having reached thither. The mis-

sionary and one of the young men responded to it and left the other young man behind to gather together, if he could, any who might have become interested through the public services. The conditions and work in this place were similar to those in the first, namely, curiosity, crowds, callers, conversations, discussions, and but little time to either rest or eat. The people of this town however provided for us the three places that were successively used for the services. There are now in both those cities, large, self-supporting churches.

The early touring was all of this general character, and the foregoing instances may be regarded as representatives of dozens of others. There was great pleasure in thus meeting these curious, eager individuals and crowds. Much kindness was received, some little good was done and some dangers were passed through. The writer knows of three attempts on his life during those days, and it is quite probable that the unknown attempts were more than these. "Shadowing" by detectives or policemen was of regular occurrence, and was done—without doubt—partly for the safety of "the foreigner," and partly to find out what he really was about. Summing up.

The work was of an exciting, exhausting nature, but its results were very gratifying.

It was rather remarkable that of those who were the most curiously, or hospitably, assistant in the many places visited in the early years of touring, but few became professing Christians. Some of them, however, died with a restful hope in Jesus, as both verbal and written testimony fully assure me.

This early touring work, together with the crowded theatre-preaching services that became so popular in later years, were evidently providential methods of giving a knowledge of the gospel to large multitudes of all classes and to both sexes, and we praise God for them.

J. L. A.

THE EARLY KUMIAI CHURCHES.

PRIOR to the year 1873, but little direct missionary work could be done in Central Japan. It meant death to a Japanese to receive baptism; it was a penal offence to sell even an English Bible, and it was impossible to find a Japanese audience which dared to listen to the preaching of the gospel. The removal of the edicts against Christianity from the bulletin boards of the empire, during the first part of 1873, prepared the way so, that, in the autumn of that year, little companies of Japanese gathered in Kobe, in Osaka, and in Sanda who gladly listened to the gospel and studied the Bible.

In the winter of 1873–4, the first prayer meeting in the Japanese language was held in Kobe in the house of Dr. Greene, when seven or eight men and one Japanese woman were heard to pray for the first time.

First Prayer Meetings.

During this same winter, the first Japanese prayer meeting was also held in Osaka. Rev. O. H. Gulick was absent in the Sandwich Is., Dr. Gordon was shut up in a dark room on account of his eyes, and Mr. Leavitt had recently arrived. A missionary from Kobe conducted the regular Sabbath afternoon service one Sabbath in the *nagaya*, which stood by Dr. Gordon's gate, and after the sermon, Dr. Yasuda arose unasked, and broke out into a very touching prayer, and then Dr. Yasuda, Dr. Takagi and two other men retired to the dark room where Dr. Gordon was, and each one led in prayer there.

The next spring, Apr. 19, 1874, a church of eleven members was organized in Kobe, several of the Osaka Christians walking to Kobe on that Sabbath morning to be present.

First Churches.

May 24, of the same year, a church of seven members was organized in Osaka.

The constitution of these churches was very simple. They were called churches of Christ. The creed was substantially that of the Evangelical Alliance, and assent to this simple creed was not made a test of church membership; but rather the

acceptance of Christ and His presence in the heart. Candidates were simply asked if their own belief was sufficiently in accord with this creed so that they could work in harmony with the church which was organized on that basis.

Every member, young and old, male and famale, was expected to work directly to lead others to Christ, and all were urged, so far as possible, to preach the gospel. Eight of the nine men in the Kobe church at this time wanted to preach the gospel, and they began as they had opportunity.

The missionaries, also, nearly all gave their whole time to direct work, during those early years.

Such a spirit and such labor brought forth fruit, notwithstanding the great prejudice which existed against Christianity.

Churches were organized in Sanda and in Hyogo in 1875.

In the month of Dec. 1876, three churches were organized in Kyoto with an aggregate membership of sixty. Of these sixty members, thirty came from the Doshisha school, nineteen of whom entered the school as Christians, and eleven first accepted Christ in the school; ten came from other churches, and twenty were gathered from the city of Kyoto.

These Kyoto Christians, especially the young men in the school, were very active. During the winter of 1876–7, there were forty-five places in the city where the Bible was read and explained to a larger or smaller audience.

During the Christmas vacation of 1876, Mr. Morita and another of the Kumamoto Band, made the circuit of Lake Biwa on foot, preaching as they went.

The next few years witnessed a great expansion of the work.

Before the close of 1882, three new churches were organized in Osaka; the Naniwa, the Temma, and the Shima-no-uchi; and the spiritual power of Mr. Sawayama, the first ordained pastor of the Kumiai churches, was felt by the whole body of Christians.

The Annaka church was also organized, which under the pastorship of Mr. Ebina. became the mother of churches in Joshu.

Churches were organized in Hikone, Yokkaichi, and Akashi.

The heroic labors of Mr. Yokoi who went to the little band of seven Christians in Imabari, had culminated in a strong church with an edifice which would seat four hundred.

The faithful labors of Mr. Kanamori and the missionaries in Okayama had already culminated in the Okayama and Takahashi churches.

There were at the close of the first ten years of active labor, Dec. 1882, nineteen churches with a membership of about one thousand, and with thirteen ordained pastors, and five houses of worship.

After Ten Years.

Two hundred and four members were received on profession during the year ending April 30, 1882, and contributions for religious purposes were over eight thousand *yen, that is more than eight dollars per member.*

The spirit of self-support, of consecration, and of earnest Christian work was very marked.

During the next year, 1883, came the great revival wave which swept over all the churches in Japan, its wonderful power being especially felt in the Doshsisha school, and in Tamba, where, in one farming village, Goma, about twenty-five men and women were converted, nearly all of whom remain steadfast Christians to this day.

Thus the foundations were laid and the way prepared for the grand ingathering which followed from 1884 to 1889.

These early years were years of simple faith, deep consecration, and earnest co-operative work on the part of the missionaries, the pastors, and the whole membership of the churches.

J. D. D.

THE LATER KUMIAI CHURCHES.

THE second decade of the history of the Kumiai churches (1883–94) was a period of development. An original creed was adopted. The organization of a General Council (*sokwai*) holding annual meetings and the formation of local conferences

(*bukwai*) determined the polity. During the first half of the period there was large numerical growth. The later years have witnessed fewer additions but greater intellectual activity. Perplexed theological questions that have puzzled the ages have been discussed from a Japanese point of view. There has been a remarkable activity among pastors and scholars in the matter of publishing. Essays and treatises in book form on theological and philosophical topics, have followed one another in quick succesSsion. These added to the constant discussion of the same topics, in the ever increasing volume of periodical publications widely circulated among the churches, have attracted an unusual degree of both popular and special attention, to the more abstruse phases of Christian truth. The faith of a few has thereby suffered. But among the great majority we trust there has come to be a more intelligent holding of the essentials.

The nineteen churches, with one thousand members, of December, 1882, the result of the first ten years of active work, increased during the next eleven years to over sixty churches—forty-two of them self-supporting—with a total membership of over eleven thousand. The years of greatest increase were 1884–9. Hopes ran high for the speedy conversion of the whole empire. Many predicted it. But spiritual forces do not work according to mathematical rules. Many not well grounded in the faith were admitted into the churches. During the later years of the decade when theological discussion came to the front and unworthy members were being sifted from the churches—for the four years ending with 1893 the exclusions were more than one fifth of all the accessions—the rate of increase was greatly lessened. In 1892 it had to be confessed by Pres. Kozaki, that our hopes of ten years ago were the hopes of young men, the air castles of children. This period is marked by the same theological unrest that has been felt in the west. Still, not a single church has lost its faith. And the brief declaration of faith of 1892, given below, contains all the cardinal doctrines. Growth.

The polity of the churches is the democratic or congregational

system though the name, Congregational, is disclaimed by some influential ministers. The local church is self-governing. The main purpose of the General Council (*sokwai*) is to foster mutual fellowship and strengthen faith. It holds in general only advisory relations to the churches. But in controlling the Home Missionary Society (*Dendo-gwaisha*) and in fixing the boundaries of the local conferences (*bukwai*) it possesses real authority.

Church polity.

Though the associated churches had for ten years held general meetings of a social character in which evangelistic work was discussed, yet the first meeting of the General Council proper was held in 1886. From this time the annual meetings of the Home Missionary Society, organized eight years earlier, were held together with the General Council. At the present time the two are merged into one; and the Council legislates for the Missionary Society.

In connection with the organization of the Kobe church (1874) a brief manual was prepared containing a creed which is for substance the nine articles—except the second article, omitted—of the Evangelical Alliance. This manual, at first only in manuscript, was soon printed on Japanese paper with wooden type; and was adopted by other churches as they were organized. In 1880 this simple manual was enlarged and republished in a form that continued in use for a dozen years. The associated churches as such adopted their first creed in General Council assembled, April, 1892. This brief, original formula is even simpler than the reduced Evangelical Alliance symbol hitherto in use. It runs as follows,—

Symbols.

(I use Dr. DeForest's translation.)

We believe in the one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit.

We believe in Jesus Christ, who being God became man, and, for the sake of saving a sinful world, took on himself our infirmities, died and rose again.

We believe in the Holy Spirit, the giver of new life.

A Few Church Buildings. President of Home Missionary Society.

We believe in the Bible which was given by the influence of God and which makes us wise unto salvation.

We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's Holy day, the everlasting life, the resurrection of the dead, and righteous rewards and punishments.

G. M. R.

A BRIEF HISTORY OF THE JAPANESE HOME MISSIONARY SOCIETY.

ON the second of January in the eleventh year of Meiji, that is, 1878, delegates from nine Kumiai churches in Kyoto, Osaka, Kobe, Hyogo, and Sanda met at Baikwa Girls' School, Osaka, and organized a missionary society, naming it *Nippon Kirisuto Dendo Kaisha* (Japanese Christian Evangelistic Society). Rev. Messrs. Neesima and Sawayama, and Mr. Imamura were chosen an executive committee of the society, Mr. Neesima acting as president. Work was at once begun in Okayama and seven other places. In May 1880, Rev. P. Sawayama resigned on account of failing health and Mr. Kajiro was elected as his successor on the committee.

In May 1881, the annual meeting was held at Kyoto. Up to this time the society had received grants from the American Board with which, together with the money contributed by the home churches, it had carried on its work. At this meeting discussion on the question of independence waxed very warm, but the final decision was in favor of co-operation, the proportion of contributions being fixed at the ratio of two from the home churches and eight from the American Board.

At the annual meeting held in Kobe, May 1882, this proportion was changed to four and six, the executive committee being enlarged to five members. At the 1885 meeting, the ratio was restored to the former figures of two and eight. For convenience of administration, the country was divided into two sections known as *kansai* and *kanto*, viz western and eastern divisions. Evangelists were sent to seven

Ratio of home and foreign gifts.

places, among which may be mentioned Tsu, Kumamoto, Tottori and Takanabe. The year 1887 saw a new attempt to find the right proportion of foreign and native gifts, seven and three being the figures agreed upon.

On May 24, 1888, the tenth anniversary of the society's organization was held at Y. M. C. A. hall, Osaka. At this time, the method of receiving foreign contributions by proportion gave way to a fixed annual subsidy, to be supplementeds by whatever sum the home churches might contribute. The two branches were united, and the central administration office located at Kyoto. At the annual meeting held in Kyoto, April, 1890, a salaried president (Rev. T. Matsuyama) was chosen. He resigned a few months later and was succeeded by Rev. D. Ebina, who held the office till 1894, when Rev. T. Osada was chosen in his place. Mr. Fuwa became field secretary for a time, and later, Mr. Koki. Some twenty four evangelists were in the employ of the society. Two hundred and twenty two adults and forty two children were baptized during the twelvemonth. Three churches, Tottori, Haramachi and Otsu became independent.

At the annual meeting held in Okayama, April, 1891, the debt of over $ 1100. was cancelled. Two more places, Wakamatsu in the extreme east and Yatsushiro in the extreme west became self supporting churches. The first week of May 1893 was set apart as sacrifice week, and contributions amounting to $340.19 were sent in as extra gifts for the society's work.

Debt lifting.

Contributions during the whole period of the society's existence have been as follows :—

Year.	Home.	Foreign.	Year.	Home.	Foreign.
1878	$123.20	.....	1887	$900.05	$2156.16
1879	213.50	$50.	1888	1423.92	3398.35
1880	44.95	1815.	1889	1390.73	3424.50
1881	416.08	1192.51	1890	883.49	2851.45
1882	125.29	153.	1891	2126.92	4620.
1883	138.63	233.60	1892	1130.81	4300.
1884	195.09	220.	1893	1335.45	4300.
1885	285.75	965.40	1894	928.25	2846.59
1886	402.82	1437.58			

There is no debt at present.

At the annual meeting held at Kobe in April, 1894, the independence question was vigorously discussed, and a committee of five appointed to investigate the whole subject and report the present year. Owing to the general agitation, among the churches, of this question, a plan for becoming independent will probably be adopted at the approaching meeting, but its practical realization will require another year. Moreover, I desire it clearly understood that this independence movement is not one of opposition to missionaries nor in criticism of their work. Their generous co-operation merits hearty thanks, and I would add my earnest hope that the missionaries may long remain in Japan and assist in the work. T. O.

At the recent annual meeting, independence was voted with practical unanimity, Rev. T. Osada, writer of the above, reelected president, and a strong executive committee consisting of Rev. Messrs. Kozaki, Miyagawa, Koki, Harada, Sugita, Ebina and Abe, and Mr. Yuasa elected for the coming year. It is expected that the present co-operative arrangement with the Mission will continue only until Dec. 31,1895. In the fourteen places where the society carried on its work last year, there were sixty four baptisms.

SOCIETIES AUXILIARY TO THE CHURCH.

THE Japanese Church has often been called, not without reason, a church of young men. Since the very beginning, the proportion of young people among the church members has always been exceptionally large. Not only are the pastors and leaders young men, but it is not at all unusual to find churches, where all the "elders" and deacons are persons under thirty years of age. Hence it is not to be wondered at that all sorts of religious movements for young people have found a most fruitful soil in this country.

So far as known, the first young men's association in Japan was the one organized by a band of Christians in Tokyo in 1880.

It was called *Seinen Kwai* or Young Men's Society and eventually grew into the present Tokyo Young Men's Christian Association, a well organized and firmly established institution, with magnificient buildings and splendid equipments. A new era for the association opened in 1889, as a result of a visit from Mr. L. D. Wishard, when work for young men all over the Empire received a new impulse. The following year, Mr. S. Niwa was elected general secretary of the association. The new buildings, which cost about yen 30,000, were completed in 1894, the money having been secured largely in America though the efforts of Mr. J. T. Swift, who had done more than any other person for the organization of the work on the new basis. The membership of this central association is at present over two hundred. There are a dozen or more associations in the city of Tokyo connected with the Imperial University and other government schools, Christian colleges and individual churches.

Y. M. C. A.

In Osaka, the second largest city of Japan, a Young Men's Association was organized two years later than the one in the capital. A spacious lecture hall was erected in 1886 with contributions received largely from Young Men's Associations in the United States of America, England and Australia. The late E. B. Monroe, Esq., a well known benefactor of young men in America, who visited Japan the year previous, also contributed a considerable sum for the same purpose.

Y. M. C. A. Hall.

Other associations followed one after another in various parts of the country, as grass shoots up after a spring rain, though many of them enjoyed but a short existence. Including all kinds of associations, city, college, church, etc., they are known to exist in the following places, viz., thirteen in Tokyo, three in Kyoto, two each in Osaka and Kobe, one each in Yokohama, Wakayama, Okayama, Hiroshima, Sendai, Nagoya, Kumamoto, Fukuoka, Shizuoka, Mito, Mayebashi, Chiba, Sapporo, Otaru, Hirosaki, Oita, Kochi, Tsu, Gifu, Yamanashi and in a few other places.

Statistics.

The city associations are interdenominational and generally become the centre of union movements in the churches of the various denominations. But, excepting the Tokyo and Osaka associations, and possibly two or three others, none of these have buildings or paid officers. The work of these associations is not yet carried on systematically, as is the case in the sister organizations of America and England. Those in the churches are often simply young men's societies doing Christian work for the churches, thus being quite different in object and rather limited in scope as compared with the ordinary Y. M. C. A. Both city and church associations have been the means of bringing many men into the churches.

To speak of the part taken by men of the Kumiai churches in these associations, it is not asserting too much to say that they have always been among the foremost, as they usually are in all union enterprises. Rev. H. Kozaki, now president of the Doshisha, and Mr. K. Matsumura, who has been more than once affiliated with Kumiai churches in pastoral and educational work, were among the original members and leaders of the first Tokyo Association. At present the president, Chief Justice T. Miyoshi, the treasurer, Mr. S. Suzuki, and the general secretary, Mr. Niwa, are members of Kumiai churches. Mr. Swift, the senior Honorary Secretary, is from a Congregational church in America. Rev. Messrs. K. Tsunashima and T. Harada represent Kumiai churches on the board of trustees. Revs. T. Miyagawa, T. Koki and S. Homma, all Kumiai pastors, were leaders at the time of the formation of the Osaka Association. Revs. J. H. DeForest and George Allchin of the American Board's Mission did much in the matter of raising funds for the building. Mr. Miyagawa was the president of the Osaka Association for several years, the position now being occupied by Mr. K. Miyagawa his nephew. While not ignoring, by any means, the good work done by men of other churches, it is not too much to say that Kumiai men have not been less active in other places where churches of their order are found.

Kumiai Workers.

The *Kyoreikwai* or the Society of Christian Endeavor in Japan is much younger than the Y. M. C. A. Before the visit of President F. E. Clark in 1892, a few societies were organized, three of which are still in existence. Dr. Clark's coming and his inspiring addresses in several places resulted in the formation of over thirty new societies within a year. The oldest society now in existence is the Children's Society connected with the Church of Christ of the American Board's Mission (the Mission Church of Christ in Japan). According to the latest statistics, there are fifty-seven societies with 1,470 members. Of these there are found among Kumiai churches, thirty-one societies; the Church of Christ in Japan (allied Presbyt. bodies) has fifteen; Methodist Protestant Church four; Methodist Episcopal two; Baptist two; the Christian, Episcopal and Union Churches one each.

Y. P. S. C. E.

Statistics.

The United Society of Japan was formed at Kobe in 1893, when the first national convention was held in the same place. Before the convention, Mr. A. T. Hill of the American Board's Mission represented the cause in Japan. The president of the United Society at present, is Rev. T. Harada. Rev. Messrs. T. Osada, Miyake and Fuwa represent the Kumiai churches, and Miss A. H. Bradshaw the American Board's Mission in the Council of ten.

Early history.

Most of these societies are based on the model constitution of the Endeavor Society in America. They are, therefore, more uniform and orderly in their organization than the Young Men's Associations. Some churches have two organizations, one for boys and another for girls, a characteristic feature of the Japanese society. The chief objections to the Endeavor Society are the strictness of its rules, and the use of a pledge. But where these societies have been formed, they have proved the means of much good for young people themselves and for the church.

It should be added that both Young Men's Associations and the Society of Christian Endeavor must undergo some changes before they will be fully naturalized. But it is beyond

doubt that their spirit and fundamental principles have taken root in the Christian Churches of Japan. Both have done good work heretofore, and will continue to prosper hand in hand with the general progress of Christianity in the Sunrise Kingdom. Probable changes.

T. H.

HOKKAIDO.

THE Hokkaido is the "New West" of Japan. In size about one-forth of the empire, it contains not an hundredth part of its population. It is mountainous, but its several large plains and many valleys are well suited for grain growing, fruit culture and stock raising. A million or more acres are available for farming; and another million good for grazing. It affords a grand opportunity for a host of settlers. It has one advantage over the New West of America in its long coast lines which afford some of the best fishing ground in the world.

Hokkaido is also the "Botany Bay" of Japan. In it are located the great convict prisons for long sentence criminals. There are four of these prisons and another is being built. All have Christian chaplains, who co-operate with our evangelists in their work.

The Four Districts of our Work. There are four regions in which Kumiai (Congl.) work is being carried on; the Ishikari in the center of the island; the Urakawa in the south; the Shibecha-Nemuro in the east; and the Immanuel in the west.

1. *The Urakawa District.* This was the first one entered, a church having been organized in 1886 by the Sekishinsha, a colony from Kobe. The church takes it name, *Urakawa*, from the district, though located at Ogifushi village some eight or ten miles from the town of Urakawa. It is not only self-supporting, but, aided by the station, employs an evangelist to do mission work in Urakawa and other neighboring towns.

2. *The Shibecha-Nemuro District. Shibecha* is a village some 25 miles inland from the seaport of Kushiro. It had its origin in the locating here of one of the great prisons, and the

church its origin in the efforts of Mr. Hara, the first Christian chaplain in Hokkaido, and, for that matter, in Japan.

At *Abashiri* 65 miles north of Shibecha, is another of the convict prisons, and in this community we have a few Christians, though no organization.

Nemuro is the chief seaport in the eastern part of the island. Work was begun here in 1893—and a church organized last year.

The pastor is working among the neighboring *tondenhei* (soldier farmer settlements), and has been warmly welcomed in Kunajiri, the nearest of the Kurile islands. His wife has a prosperous and promising Kindergarten.

3. *The Ishikari District* contains two other convict prisons, one at Kabato, the other at Ichikishiri.

At *Ichikishiri* a church has been organized, called the *Sorachi*, and a neat building erected. As the village, like Shibecha, is made wholly by the prison, the membership of the church is more fluctuating than if composed of independent settlers. The evangelist of the church lives at *Iwamizawa* seven miles distant by rail, where we have a little company of believers. This place, *Iwamizawa*, is a railway junction, and destined to be a chief center in the Ishikari valley which is being settled more rapidly than any other part of the Hokkaido.

At *Yubari* station, a dozen miles south of Iwamizawa is an interesting organization of about thirty members, who also have a church building. It is a Union or Independent church, and we are aiding them in the suppport of an evangelist.

At *Utashinai*, a coal mine, thirty miles by rail north of Iwamizawa, is stationed another evangelist who is doing good work in several railroad towns.

At *Kamikawa* also in the very center of the island, famous as the place where the Emperor's summer palace is to be, we have an evangelist and a little company of believers. This evangelist was supported for a while by the Hokkaido Missionary Society, but when they were no longer able to do it, they requested us to assume the responsibility. Although the railroad has not yet reached Kamikawa, there is a large town, and near it

a fine *military settlement*, making it altogether a most important place.

4. *Immanuel District.* The work here is quite new but promising. In a fertile plain near the extreme west coast, are a number of new settlements among which this Christian community, which shows its colors by its name Immanuel, shines as a light. Its rules of organization enforce morality and inculcate piety. We are aiding temporarily, expecting that soon they will have a self-supporting church. They are doing some missionary work in the port of Setana, eight miles away. An old Ainu fishing village, Setana bids fair to become soon a large town. It is a place where work for Christ would be likely to tell on the whole region around.

In these several districts, and all through the new regions of the Hokkaido, there is opportunity for Christian labor with grand promise of fruitful returns. This is the time of foundation laying, and the one part of Japan where first foundations are being laid; and since there is one which is the only true and sure foundation for all building that involves character, whether it be individual or social, educational, religious or political, oh that the present opportunity may be so improved as to avoid the necessity of relaying and rebuilding! May the Hokkaido be founded on Christ!

W. W. C.

OUT-POST SERVICE.

Work for Japanese in Hawaii.

THE Mission to the Hawaiian Islands which was commenced seventy-five years ago, was the first step leading the thoughts, the efforts and the prayers of American Christians to that great ocean whose shores, whose islands, and the vast regions beyond, in the prophetic language of Secretary Seward, will become the chief theatre of events in the world's great hereafter.

In answer to the prayers of Christendom, Japan has been opened to the gospel.

In response to the demands of commerce, perhaps thirty-

five thousand Japanese have been brought to these Hawaiian Islands, within the past ten years.

Early emigrants.

One company of several hundred Japanese left Tokyo, for these islands in 1867, during the months of the revolution which placed the Mikado in power. The Imperial government when established in Tokyo, did not favor this emigration, and no further companies were allowed to leave Japan for Hawaii, till eighteen years later, when in 1885, under the provisions of a special treaty, emigration was again opened. During the past ten years the influx of immigrants has been continuous. Many thousands have, after a term of three or six years of plantation service, returned to their native land; so that it is supposed that there are now, about twenty-five thousand in the country. The most of those here have come as plantation laborers, and all are of the farmer class, the humblest and most ignorant people of Japan.

Over half of those now here, are laborers on three years' contracts upon sugar plantations. Perhaps four-fifths of these are young men, while one-fifth are women. To-day one-fourth of the population of the young Hawaiian Republic is Japanese.

The pressing need of the gospel in the vernacular, among such a community, requires no argument. To meet this need, first came Mr. Miyama, a Methodist evangelist from California, seven years ago and, later Rev. Mr. Fisher, and also other evangelists.

Mr. Okabe sent by the first Congregational Church of Oakland, arrived and entered upon the work in Hilo, six years ago. About four years since, the Methodists withdrew, and passed over their work to the Hawaiian Board. Some of the Methodists regretting this step have resumed work during the past six months; and they now have a Japanese preacher in Honolulu.

Present workers.

Under the auspices of the Hawaiian Board (Congregationalist), there are now two Japanese clergymen and seven evangelists at work in this group. The most of these are supported by plantation funds, freely contributed by the owners and managers for the benefit of the Japanese upon their several plantations.

Rev. and Mrs. O. H. Gulick, of the American Board's Mission to Japan, and twenty-two years resident in that country, have for the past year been located upon these Pacific islands, mainly to assist in this Japanese work. Rev. J. Okabe, and Rev. Y. Sugiyama, are located, the one at Honolulu, the other at Hilo, at each of which cities, we have an organized church and accompanying Sabbath and day schools.

On one occasion last autumn, twenty-five persons were received to the Honolulu Japanese church, ten on profession and fifteen by letter from other churches.

Each of the evangelists is doing faithful work, some of them teaching every evening in the week.

The eagerness of many of these sons of toil to acquire the English language is equal to that of the literary men of Japan twenty years ago.

At Honolulu a flourishing Kindergarten work is carried on for the infant children of the five prevalent races; Anglo-Saxons, Hawaiians, Japanese, Chinese and Portuguese. Though the schools for the infant children of these several races are held separately, and the several languages are in constant service, yet every infant is being taught the English language every day, together with the Christian teaching which is the atmosphere pervading this most blessed of all modern schools. The most interesting and perhaps the most profitable of all the missionary work for the Japanese on these islands, is this Kindergarten work. The Honolulu Japanese Kindergarten is taught by an enlightened Japanese lady, born and educated on these islands, and who speaks the English language perfectly, while she is also fluent in her mother tongue. This teacher is supported by the contributions of the Honolulu Japanese Christians. The average attendance at her school is twenty-five.

Kindergarten.

Evidently the Japanese race and character are destined to make their permanent impress upon the future of this central point of Earth's widest ocean.

O. H. G.

PART V.

LITERARY WORK.

1. THE LANGUAGE.
2. NEWSPAPERS.
3. BOOKS AND TRACTS.

We Japanese want the Christianity of the Christ. We want the spirit of the Bible and not its letter. We hope for the union of all Christians at least in spirit if not in outward form. We Japanese are ambitious to present to the world one new and unique interpretation of Christianity, as it is presented in our Bible, which knows no sectarian controversy and which knows no heresy hunting.

Prof. N. Kishimoto.

In view of the theological unrest of Japanese pastors, evangelists and students, we must endeavour to be of a sympathetic spirit. The Japanese mind is critically analytic rather than positively constructive. Doctrines which are part and parcel of our religious life by education, come to them new and strange, and it is but natural that they analyze these for themselves. It is a sign of intellectual vigor, which we ought to endeavour to direct but never to discourage.

As far as possible, we ought to keep ourselves informed with regard to the theories promulgated in the various magazines of the so-called "liberal" denominations. We ought not to allow ourselves to be taken by surprise. If students in our schools see that we are acquainted with these "liberal" theories, and that our instruction is based upon personal study and intelligent conviction, not merely upon a traditional knowledge, we shall have far less difficulty in leading them to accept what we believe to be the Truth.

G. E. Albrecht.

It looks, therefore, exceedingly improbable that any definite denominational forms of Christianity will ever gain predominance in Japan—whether it be in the forms of doctrinal statement, of public worship, or of church polity; but, on the other hand, that the great truths of God and man, which constitute the animating principles of the best and noblest of all ages, and as they were preached by a Bushnell, a Robertson, a Beecher, a Phillips Brooks, as they were represented in the lives of a Washington, a John Bright, a Lincoln, or as they are enshrined in the poetry of a Wordsworth, a Browning, a Tennyson—that those truths of light and life should not find a hearty welcome in the eager minds of new Japan seems to me to be equally improbable.

He must be a skeptic, indeed, who doubts that Japan with all her noble aspirations will not become Christian in the best and truest sense of the term. Nowhere in the East, not excepting India, will a true messenger of Christ find a warmer response than in the Land of the Rising Sun.

Rev. J. T. Yokoi.

THE LANGUAGE.

"WE have fields suited to the varied abilities of all. Those who can learn a difficult language will find it in China; while those of less linguistic ability will prefer Japan." These words used twenty years ago in the address of a secretary of the American Board were in accord with the opinion then prevalent. Further encouragement was given to those under appointment to Japan by placing in their hands a small book upon the language that had been prepared by a Japanese residing in England. The grammatical section occupied but twenty-eight pages; and the paradigms were models of regularity and simplicity. Fortunately for the student's peace of mind, there was no hint that most of the expressions so easily committed to memory would never be heard from Japanese lips.

On reaching Japan the first thing for the new missionary was to engage a person who was called a teacher, but who had little idea how to impart instruction. In fact, he had little systematic knowledge of the language. He had never thought of there being any rules, and so could never answer the appeals of his pupil:—"Do tell me when to use *wa* and when to use *ga*." The chances were that, being too polite to correct his employer's blunders, he would soon be imitating them so as to make himself more readily understood. He had less hesitancy in criticising the sentences read to him from the few imperfect books that a few years ago had been written in English for the aid of students; and it sometimes seemed as though the chief use of a phrase book was to provide a wide margin on which to write down corrections of the text. As for Japanese books, there were but few in the colloquial, and those were too difficult for a beginner. Language teachers.

Though the expressions used for shopping and similar pur-

poses were easy to acquire, it was soon found that all beyond this was a Hill Difficulty, its base surrounded by a slough of Despond in which the student must long flounder without finding solid ground.

Instead of being one of the easiest, Japanese is now considered one of the most difficult languages. "But, of course, not so hard as Chinese," our friends often say, not knowing that in addition to the original Japanese we must learn two Chinese dialects. This is partly the case with colloquial; and does not express the whole difficulty with the written language where the Chinese characters have different pronunciations as circumstances may require. Thus the character 人 meaning "man" must sometimes be given its Japanese pronunciation *hito*, and elsewhere the pronunciation of one of two ancient Chinese dialects, making it *jin* or *nin*, as the case may be. It will never do, however, to say *jin* where *nin* or *hito* is required, and all three pronunciations may be called for in a single line of the text.

Comparison of languages.

After a season of despondency, the student becomes conscious that he is making progress; and, by earnest work he may hope to gain considerable proficiency in the use of the language. Those fitted to express an opinion have said, however, that no adult foreigner can ever master Japanese in the same sense in which we speak of mastering French or German. Doubtless the amount of study that some have given to it would suffice for obtaining a much better knowledge of eight or ten European tongues. There are few foreigners in Japan who can take up a book on a new subject and read it with any ease. Indeed, owing largely to the constant coining of new Chinese compounds, well-educated Japanese often have the same trouble.

One hindrance to progress has been unwillingness to take sufficient time for study; for the new missionary is in haste to commence work, and so begrudges the hours spent over dictionary and grammar. Thus there has sometimes been a failure to lay the solid foundations that are necessary. The evil results of this became so manifest about a dozen years ago that the Mission passed resolutions against the practice of

Rules for students.

assuming responsible work during the early years of missionary life; but owing to the many calls from schools and other branches of effort, this action accomplished but little good. There was a strong prejudice against the adoption of any course of study and the requirement of examinations. The first step in that direction was taken in 1888 when a committee was chosen to recommend such a course. The present rule of the Mission is that new missionaries "should not during the first two years, unless with the sanction of the *Committee on the study of the Language, give more than two hours a day to teaching; nor give any part of their forenoons to teaching or other forms of missionary work; but should reserve this time for study." In order to allow individuals to pursue special lines of study, the prescribed course is very simple, covering only those points which it is considered that every one should have as a foundation for future study. It is the general opinion of those who have followed the course that the stimulus arising from the anticipation of coming examinations has been of great benefit. O. C.

NEWSPAPERS.

THE thought of starting a newspaper as an adjunct to missionary work, arose from the former connection of a member of this Mission with newspapers which were a power for good among the people and the churches of the Hawaiian Islands.

When this Mission was commenced there was not a newspaper of any kind in the land except the Official Gazette. From the time of his arrival the member from Hawaii cherished the thought that the conducting of a weekly newspaper would some day be his most effective method of spreading a knowledge of Christianity.

Dr. Greene had been in Japan a little over six years, and Mr. O. H. Gulick a little under five years, when on December

* The present language committee of the Mission are Messrs. Cary, Greene and Gordon and Miss Talcott. They hold examinations the first week in July.

27, 1875, the first Christian newspaper ever published in the language, was issued under the name *Shichi Ichi Zappo.* This name may be translated *The Weekly Miscellany.* Significant of the limitations at that time resting upon Christian work, was the fact, that it was a matter of congratulation that the government did permit the publication of this paper whose title contained even this indirect recognition of the Christian week, and hence of the Christian Sabbath.

First newspaper.

The paper as first issued, consisted of four pages of nine by twelve inches. At the end of six months it was doubled to eight pages. Caution and indefatigable industry marked every step of the way.

The resolve to make it in some measure an illustrated paper preceded by fifteen years the same determination on the part of many weekly newspapers published in America. Thirty one wood cuts illustrated the pages of the first year. Among these were maps, pictures of animals, of houses, of implements, and illustrations of travels and of manners and customs. The first illustration appeared in Vol. I. No. 2, and shows a section of the first Atlantic ocean cable; while the last in that volume, shows the extent of the great fire of Tokyo, Nov. 29,1876.

Among the contributors to the columns of the paper during the seven and a half years of its course, were all the men and several of the ladies of the Mission then in the field. Nearly all the missionaries of every mission in Japan at that period contributed to the circulation of the paper in their respective fields, and many made valuable literary contributions. For about five years there was no competing Christian newspaper in the land.

The following were among the subjects treated of in the first year of the paper's publication:—China, Korea, Formosa, the Suez Canal, the Pyramids, Hygiene, the Sabbath, the Theatre, Wine drinking, Marriage, the Gospel among the Zulus, and the Jubilee singers. Of serial articles, we find the first Japanese translation of Pilgrim's Progress by Editor Murakami, and a translation of President Seelye's Lectures to Hindus;—and in later years, Bishop Simpson's Yale Lectures

Topics treated.

on Preaching, and Round the World Letters with many illustrations, by the then travelling Missionary editor.

One year's experience with a non-Christian Japanese printer, convinced the publishers of the necessity of the possession of a press under their own control, and a printing office was then equipped at Kobé.

From the first, Mr. K. Imamura was the publisher, Rev. S. Murakami the editor, and Rev. O. H. Gulick the Missionary associate. Rev. John T. Gulick filled this last mentioned position during the two years health furlough of his brother. Substantial concord and unbroken harmony prevailed between these co-workers through the term of seven and a half years in which this unique experiment was prosecuted. At the end of this period, the paper with the printing establishment, was passed over entire to the Japanese partners in the enterprise.

The highest paying circulation of the paper was twelve hundred copies. As a financial scheme it never paid expenses, but in other respects it was a very efficient arm of missionary work.

The Christian Newspaper,—Kiristokyo Shimbun—of Tokyo took its rise immediately upon the discontinuance of *The Shichi Ichi Zappo*, and in a sense fell heir to the experience, the successes, and to the position which had been won its predecessor. Later ventures.

The scholarly periodical, *The Cosmos*, or Rikugo Zasshi, founded by President Kozaki, and which started during the life of the *Shichi Ichi Zappo*, while in no sense representative of the Mission, has been, and still is, a powerful ally and friend of the Kumiai thinkers of the Congregational type, as also a help to all Christian life.

Mention may well be made here of *The Glad-tidings*, Yorokobi-no-Otodzure, the very valuable child's Christian paper founded and published for perhaps the past ten years, by Mrs. E. R. Miller, a joy and a blessing to young and old Japanese Christians of every denomination.

The conditions of society, together with the perfect facilities for distribution, afforded by the Post Office during the past

twenty years, have rendered Japan a most favorable field for Christian influence through the Christian newspaper. The blessings brought by the Christian newspaper to the believers of Japan of the past twenty years have been incalculable. O. H. G.

As supplementary to the preceding paper it may be noted that of the forty Christian newspapers and magazines now published regularly in Japan, the following are in close connection with the work of the Mission. While five of these are more or less subsidized either directly or indirectly by the Mission or individual missionaries, only three are really under foreign control, and several are interdenominational in spirit and purpose.

(1) *The Christian (Kirisuto Kyo Shimbun)*; (2) *Cosmos (Rikugo Zasshi)*; (3) *The Meiji Puritan (Meiji Sei-Kyo To)*; (4) *Missionary Herald (Dendo Hochi)*; (5) *Monthly Missionary Record* (Dendo Geppo), organ of the Home Miss. Soc.; (6) *Doshisha Literary Magazine (Doshisha Bungaku)*; (7) *Eastern Christian (Toyo Kirisuto Kyo)*; (8) *Morning Light (Kyoku Kwo)*; (9) *Asylum Record (Okayama Kojiin)*; (10) *The Missionary (Dendoshi)*; and (11) *The Kyushu Christian (Kyushu Kirisuto Kyo)*.

Numbers (1), (2), and (3) are published at Tokyo, number (4) at Sendai, numbers (5), and (6) at Kyoto, number (7) at Osaka, (8) at Kobe, (9) at Okayama, (10) at Onomichi, and (11) at Miyazaki.

BOOKS AND TRACTS.

THE literary work of the Mission may be said to have commenced in 1873, as in that year was printed the *Chikamichi*, the first tract published by the Mission, and, so far as we are able to ascertain, the first that was widely circulated in Japan. During the same year the American Bible Society issued, from its press in New York, a Japanese version of the Gospel of John, in Roman letters, the English version being printed on alternate pages. Though a great aid to the missionaries in the study of the language, this was of course of no use for distribution among the people. Till this time the only Christian books available for this purpose were tracts and translations of the Bible in the Chinese language, prepared by missionaries in China; and these were intelligible only to the best educated.

Earliest publications.

Concerning the preparation and publication of this first tract, and the difficulties that beset the circulation of all Christian literature till 1876, Dr. J. D. Davis has made the following record, in a paper on "The Early Difficulties and Present Op-

VARIOUS SCHOOLS.

AUTO-TYPE, TOKYO SEICHI-SHASHA.

portunities for Mission Work in Japan," read at a meeting of the Missionary Association of Central Japan, Dec. 15, 1891.

Difficulties in the way.

"On account of the fear which had possession of the people, the preparation and printing of Christian books were very difficult, and the prejudice of all scholars against writing any thing in the colloquial was an almost insuperable barrier against the preparation of any books or tracts for the masses. In the summer of 1873, the writer sat under the maples by the waterfall in Arima, the only missionary in the place, and wrote in *Romaji*, in his broken Japanese, the first draft of a little tract; two months later, when his teacher had copied this into Japanese, he asked him to revise it, and it came back in such high Chinese that none of the common people could read it; he then asked a scholar of the pure Japanese language, to put it into such language that the masses could read it, and after another month, it came back about fifty degrees higher yet; the writer then took his orginal draft and sat down by his teacher and fought it over word by word and sentence by sentence, demanding that the words which could be understood by the greatest number of the common people should be used, and after two months more it was ready for the block-cutter; but his teacher begged of the writer not to let any one know who helped in the preparation of it, as he would be ashamed to have it known that he prepared so colloquial a book. This, the "*Chika Michi*," was one of the very first tracts prepared, and within ten years over 100,000 copies of it had been circulated.

Of hymns, at first, we had none or worse than none. One of the first began: "Yoi kuni arimas, taiso empo."—A poor attempt to translate the hymn—"There is a happy land, far, far away." How great the dearth of hymns was, may be perhaps most forcibly expressed by the statement that the writer himself prepared six or eight hymns which were published in 1874. A few of them have been revised and are still in use, but most of them have gone with the "Yoi kuni arimas taiso empo."

First hymns

Again let us notice a little in detail the *great fear* on the part of the people. The edicts against Christianity which had

been posted upon the bulletin boards all over the empire for two hundred and fifty years, and which made the profession of Christianity a capital offence, and offered large rewards to all informers, had been re-affirmed by the Mikado, on his restoration in 1868, and were still to be seen all over Japan. They were not removed until after the edict of February 24, 1873.

The year in which the writer came to Japan, 1871, Rev. O. H. GULICK'S teacher, YEINOSUKI ICHIKAWA, and his wife, were seized at midnight in their home in Kobe, because he had in his possession and read a copy, in manuscript, of the Gospel of Mark, which had been translated by Dr. HEPBURN, and no effort on the part of the missionaries, nor the kindly offices of the American Consul, nor even those of the American Minister, availed to even learn where this brother was confined, and it was only after nearly two years, that we learned that he had died in prison in Kyoto, November 25,1872. Early in the winter of 1872-3, the writer in company with Dr. GREENE, called upon His Excellency, KANDA KOHEI, then Governor of Hiogo *ken*, to ask him to make inquiries in regard to Mr. ICHIKAWA; the Governor told us during that interview, that if this man had not received baptism, there might be some hope of saving his life, but that if he had received baptism, there was no hope. He also told us that if it came to his knowledge that a Japanese bookseller in Kobe, had sold even a copy of the English Bible, it would be his duty, acting under orders from Tokyo, to arrest that man and send him to prison.

Under arrest.

About the beginning of 1874, Mr. IMAMURA, now of the Fukuinsha, made a visit to his native place, near Kanazawa; the writer gave him two hundred and fifty copies of the *Chika Michi*, and some copies of another tract which he had prepared, and Mr. IMAMURA gave them to his friends in his native place. Soon afterwards Mr. IMAMURA, who then lived in Kobe, was arrested by an order from the Governor of Kanazawa *ken*, on a charge of distributing forbidden literature, and it was nearly two years before he was finally dismissed. Complaint was also made to the American Consul in Kobe against the writer, and, I hold in my hands a letter, received from the United States Consul in Kobe, dated, June 19, 1876, in which he says, 'I avail myself of this opportunity to congratulate you and the American Board of Missions, on the acquittal and honorable discharge of IMAMURA KENKICHI, and the vindication of the work which you have so zealously labored to achieve.'"

In the spring of 1874 our Mission prepared, and somewhat later published, a confession of faith and church covenant, which

is essentially the same as the one still used by many of the churches. About the same time Dr. Greene edited and published "The Sermon on the Mount" in English and Romanized Japanese.

In December, 1875 the Mission established a printing press, since which time type has taken the place of blocks. During the first ten years of press work, ending December, 1885, over half a million tracts and larger volumes were issued from this press, besides about a quarter of a million newspapers. The expense of printing the books and tracts was borne in the following proportions by the A. B. C. F. M., the American Tract Society, and the Fukuinsha (a Japanese company, of which Mr. Imamura is the manager, and at present the chief owner). Type printing.

PUBLISHED DURING 10 YEARS ENDING DECEMBER 1885.

Published by the A. B. C. F. M....	386, 950 copies	=14, 658, 900 pages
" " " American Tract Society.	64, 100 "	= 2, 901, 300 "
" " " Fukuinsha	71, 020 "	= 2, 129, 100 "
Total of books and tracts issued...	522, 070 "	=19, 689, 300 "

During the next nine years, ending December, 1894, the press was gradually purchased by the Fukuinsha, and the publication work of the Tract Society was transferred to Yokohama.

PUBLISHED BY THE A. B. C. F. M.

During the 9 years ending December, 1894,	93, 775 copies	=26, 072, 500 pages
" " 19 " " " "	480, 725 "	=40, 731, 400 "

The number of books and tracts still published by the Mission is 86, constituting a library of about 21,000 pages, of which 23 volumes, (or 11,485 pages), are given to commentaries, Dr. Learned's Commentary on the New Testament having 15 volumes, (8, 217 pages). Of the works that are not commentaries, the largest is J. D. Davis's Systematic Theology in one volume of 1071 pages. Total publications.

Of the books and tracts now published by the American Tract Society, 20 were prepared by members of our Mission. In 1891 our Mission united with the Presbyterian Mission in publishing a revised edition of a Hymn-book containing 363 hymns. It was prepared by a joint committee of the *Itchi* and

Kumiai Churches. In the preface of this hymn-book the committee says :—" Although the book is now published as the work of the Committee, it should be stated that the hymnological part has been prepared almost exclusively by Messrs. Matsuyama, Okuno, and Uyemura, while the musical part is mostly the result of Mr. Allchin's labors."

Literary work by Japanese.

It should be stated that in the production of this Christian literature in Japanese, nothing has been done without the aid of Japanese scholars, most of whom have been Christians.

In addition to the translation in which Japanese scholars have co-operated with missionaries, there has, in late years, been an increasing number of translations and new works independently produced by Japanese Christian writers ; and, as these have for the most part been published by Japanese houses, they do not appear in the catalogues of books published by the different missions.

Writings in English.

In a full record of the literary work of the Mission, mention should be made of the many articles, descriptive of life in Japan and of the different methods and phases of Christian work in this land, published in the religious periodicals of America ; some of the most interesting of these being by the ladies of the Mission.

The following volumes in English have also been produced by members of the Mission.

An American Missionary in Japan, by M. L. Gordon. (Houghton, Mifflin and Co. Boston).

Evidences of Christianity, by J. D. Davis. (Published in Japan).

Life of Rev. J. H. Neesima LL. D. by J. D. Davis. (F. H. Revell & Co. Chicago).

Prince Siddartha, the Japanese Buddha, by John L. Atkinson. (Congregational Sunday School and Publishing Society, Boston).

Mr. Ishii and His Orphanage, by J. H. Pettee. (Asylum Press, Okayama, Japan).

J. T. G.

PART VI.

EDUCATIONAL ENTERPRISES.

1—SCHOOLS FOR YOUNG MEN.

(1) DOSHISHA.
(2) DOSHISHA GRADUATES.
(3) DOSHISHA ANNUAL REPORT.
(4) TAISEI GAKKWAN, OSAKA.
(5) TOKWA, SENDAI.
(6) KUMAMOTO SCHOOLS.
(7) NIIGATA „
(8) BIYO GAKUIN, OKAYAMA.
(9) JAPANESE STUDENTS ABROAD.

2—SCHOOLS FOR YOUNG WOMFN.

(1) GENERAL PAPER.
(2) KOBE COLLEGE ANNUAL REPORT.
(3) BAIKWA, OSAKA „ „
(4) DOSHISHA, KYOTO „ „
(5) MAEBASHI „ „
(6) NOTE ON OTHER SCHOOLS

Thus the Doshisha was established; and its purpose was not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up, not only men of science and learning, but men of conscientiousness and sincerity. This we believe can never be attained by a one sided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind; but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellowmen.

Neesima.

"In times of intellectual and spiritual perplexities, the authority of the reason is paramount, and should be obeyed.

Prof. H. Onishi.

The pressing need among us Christian workers is not the further study of English or German so much as of Japanese; not the graduating with high honors at Andover seminary or some German university, but rather the earnest study of Japan and the investigation of the reasons why Buddhism secured its firm hold upon our country, so soon as true Japanese teachers took it up, made it their own, and taught it as a religion adapted to Japan.

Rev. T. Murata, Kyoto.

The lack of parental co-operation is perhaps partially counter-balanced, by the greater personal influence of the teacher. It is not too much to say that in Japan, to a far greater extent than in western lands, the educational value of any course of study depends upon the method of teaching and the spirit of the teacher. If a teacher, whether Japanese or foreign, once secures the respect and affection of a body of Japanese students, they are loyalty itself and her influence over them is unbounded, often as long as life lasts. But if she, however innocently, incurs their dislike, let her beware. It will be as difficult for them to be just to her, as to see any fault in a teacher whom they like.

Among the indirect results, and one which includes all the rest, is the extent of 'liberation of mind,' to which the men and women of Japan have already attained, which claims on the one hand, and concedes on the other, a greater share in the privileges and responsibilities of life. In many homes, woman has become already the intelligent friend and co-laborer of her husband.

Miss E. M. Brown.

SCHOOLS FOR YOUNG MEN.

THE DOSHISHA.

REV. J. H. Neesima during his long residence in the United States had set his heart on the establishment of a Christian school of high grade in Japan, and in his farewell speech at the meeting of the American Board in Rutland in October, 1874, he made such an earnest plea for it, that nearly $5,000. was contributed to the Board for this purpose. Accordingly on his return to Japan in the following month he entered into co-operation with the Mission, which had already been planning for such an enterprise, and Dr. Davis was appointed to be his associate in it.

How it came to be opened.

The old capital, Kyoto, a city having an ancient literary fame and better adapted for study than a more bustling place, was selected as the best place for the school, its location there being also a means of opening missionary work in that region. The school was opened in November, 1875, with seven pupils, in a few dingy rooms of an old mansion which was pulled down in the course of the next year. At first there was no fixed course of study, and the appliances for teaching were either of the rudest character or were lacking entirely, each teacher for example, setting the school clock forward or backward according to the idiosyncracy of his individual watch.

Kyoto being a sort of sacred city, the center of the principal Buddhist sects, where, as an observer remarked, it would be as difficult to plant a Christian school as to move Mt. Hiyei into Lake Biwa, it is not strange that the opening of the Doshisha stirred up a great commotion, and that great opposition was made to the coming in of foreign teachers. It was with great difficulty that they got houses to live in; permission for two more teachers to live in Kyoto was delayed till

Opposition encountered.

the next spring; one of them was afterwards obliged to leave the city because he gave medical help to those who applied for it; permission for another one to come was refused; permission for teachers for a girls' school was refused; and when the three years passport of one of the teachers expired, it was only though Mr. Neesima's personal influence with one of the officials of the foreign department at Tokyo that it was renewed.

In this uncertainty there was hesitation to put money into buildings, but, as it was impossible to hire suitable accommodations, two plain buildings were erected in 1876 on a fine piece of land adjoining the park around the Imperial Palace. The court having moved to Tokyo, the land near the Palace, formerly occupied by the mansions of the nobles, could be got for a mere song if only an owner could be found who was willing to sell to a Christian. These first buildings were erected just in time to receive forty or so students who came to the Doshisha in September, 1876 from a school in Kumamoto, on the island of Kyushu, where they had learned Christianity from their American teacher, Capt. Janes. Fifteen of these formed the first theological class.

The Doshisha, as it has been gradually developed, now includes a preparatory school with a two years' course, a collegiate school with a four years' course, a theological school with two courses, one for those who do and one for those who do not use English, the Harris school of science and the economico-law school. The last was founded with funds raised by Dr. Neesima in Japan; the science school was founded by Mr. J. N. Harris of New London, Conn.

As it is to-day.

At first, the teaching was done by Dr. Neesima and the foreign teachers with the help of some of the older pupils. When the first theological class graduated in 1879, three of them were appointed teachers and a faculty was organized, but for a time each teacher had to do almost any kind of teaching, so that, for example, the same man taught both systematic theology and spelling, and another made the round of almost all branches of learning; but gradually the work was divided systematically. The present number of teachers is 32, of whom 25 are Japanese.

Of the Japanese professors, eight have taken degrees in America.

The school has five buildings in stone and brick,—a recitation-hall for the collegiate school, a chapel, the Harris science-hall, Stone-Clark theological-hall, and library, besides fifteen more buildings in Japanese style.

As foreigners have no legal rights in Kyoto, the school was of necessity established in the name of Japanese trustees, Dr. Neesima of course being one. But for a number of years the function of the trustees was only nominal. In 1887 the board of trustees was re-organized and the financial responsibility of the school was transferred to it, the American Board making annual grants in aid to the collegiate and theological departments. A Japanese institution.

In 1890, Dr. Neesima died, and Mr. H. Kosaki was chosen his successor.

The whole number of students in the school has been 3358; of graduates from the college department, 296, from the theological 131, from the scientific 6; from the politico-law 2.

Until 1886 the students were connected with various churches: In that year a Doshisha church was organized, and the number baptized in it (both young men and young women) has been 630.

D. W. L.

THE GRADUATES OF DOSHISHA.

IT is nearly twenty years since the Doshisha School was first founded. In the beginning it was only a small school intended for training native evangelists, having but a few students. But in its second year a large number of students came from the once famous school of Kumamoto, and thus suddenly it grew into importance. Step by step it continued to grow. In 1889 Mr. Harris of New London Conn. U. S. A. founded the Harris school of science; and in 1891 the politico-law school, for which Mr. Neesima the founder of Doshisha had worked hard to raise its funds, was first opened. Steady growth.

Thus in the last twenty years a small training school has grown up to be almost a university, having five different schools viz. preparatory, collegiate, theological, science and politico-law.

Up to the present time 435 men have graduated from all the schools and about two thousand and five hundred young men have been connected with the school for a longer or shorter period. The following table shows the number of the graduates in all the schools during the last twenty years.

TABLE I. SHOWING THE NUMBER OF GRADUATES OF DIFFERENT SCHOOLS OF DOSHISHA.

Years.	Theological.		Collegiate.	Science.	Politico-Law.	Total.
	Regular.	Special.				
1879	15					15
1880			4			4
1881			18			18
1882			6			6
1883			8			8
1884	13		10			23
1885	1	8	2			11
1886			2			2
1887	1		10			11
1888	1	10	20			31
1889	5	6	25			36
1890	2	8	27			37
1891	2	15	47			64
1892	6	17	38			61
1893	4	6	46	4		60
1894	4	7	33		2	48
Totals.	54	77	296	6	2	435

Of these graduates 106 are preaching, 70 are teaching, 112 are still pursuing their studies, 58 are in business, 26 are in various business companies, such as steamship or railroad companies, banks, etc.; 8 are engaged on newspapers, 9 are government officials; and the rest are in divers occupations, such as, law, painting, medicine etc. The occupa-

Occupations of graduates.

tions of all graduates as far as they can be ascertained are given in the accompanying table.

TABLE II. SHOWING PRESENT OCCUPATIONS OF THE GRADUATES.

Occupations.	Collegiate.	Theological.	Science.	Politico-Law.	Total.
Preaching	27	79			106
Educational	46	20	4		70
Students	106	6			112
Business	54	4			58
Business Cos.	21	2	1	2	26
Officials	7	1			8
Journalism	7	2			9
Engineering	3	1			4
Farming	3	[illegible]			6
Medicine	1				1
Pharmacy	1		1		2
Law	1	1 (?)			2
Literature	0	1			1
Painting	1				1
Music	1				1
Army	3				3
Dead	9	9			18
Uncertain	5	2			7
Totals	296	131	6	2	435

Although we have not many men who have become eminent in some special line of work, there is no school in Japan which has produced so many Christian workers in all lines. Besides 106 graduates who are preaching, there are more than twenty who have gone out of the school without graduation and are now engaged in preaching. Then, of all graduates about seventy per cent. are Christians.

But these are only a small part of the visible results of the school. How immense an influence it is exerting over the mind

and heart of young Japan it is difficult to estimate. Already it is regarded by the public in general as the centre of Christian thought and life in Japan.

Untabulated results.

The number of students in actual attendance last December was as follows :—

Preparatory School		168
Collegiate	,,	185
Theological	,,	53
Science	,,	49
Politico-Law	,,	31
Total		486

Owing to various causes in the last few years the number of students has decreased considerably. Now we believe we are beginning to have prosperous times again. We earnestly hope that our prayer that this school may prove a leaven of Christian influence in the new Japan, will be realized more and more in the future.

H. K.

TWENTIETH ANNUAL REPORT OF THE DOSHISHA.

IN October, 1894, the total number of students enrolled in the Doshisha was 459 ; ordinarily there is a considerable percentage of decrease as the year advances, and the present instance has been no exception, for the number has shrunken to about 375, showing a loss of nearly one-fifth. The present number in the graduate schools ; theological, 41 ; science, 31 ; politico-law, 29. The losses have been greatest proportionally in the preparatory, science, and English theological schools ; in the latter 8 out of the 22 members in attendance in October have left, and the large class of 16 which entered in the fall of 1893 has decreased to 6.

Attendance.

As compared with former years the number in the entire theological school is small, due mainly to the diminution of

Doshisha University.

students in the vernacular course, for which the entering classes for a year or two have been very small.

The Christian students in the entire school number about 160, or a trifle over forty-two per cent., while apart from the theological school, the proportion is about thirty-five per cent. From April 1,1894 to March 31,1895, there were five baptisms; the Sunday school has been discontinued, as also the Christian Endeavor society. Quite a number of private Bible classes for students have been maintained by several Japanese and Americans.

One of the most important events of the year was the return of Pres. Kozaki early in the autumn, from his visit to the United States and Europe, and since his return positive, helpful sermons have been delivered at the Sunday forenoon services in the chapel, while in the evening a service has been held especially with reference to non-Christians. Events of importance.

The theological school has inaugurated a semi-monthly conference at which prepared papers are presented by teachers and students on subjects, both practical and theoretical, followed by free discussion.

The spirit of patriotism has been strong during the year and it would be difficult to find a more genuinely and demonstratively patriotic school in the whole empire than the Doshisha has been. It is true of the school, as of the whole Christian body in Japan, that if there existed any real doubt of the entire compatibility of Christianity and patriotism, all semblance of ground for doubt has been swept away by the enthusiasm shown at every stage in the Chino-Japanese war.

A. W. S.

TAISEI GAKKWAN, OSAKA.

THIS school was opened by Christians at Osaka in May 1886 with seven pupils, the number increasing till in 1888 there were 260, and then decreasing till now there are

about 50. The whole number of pupils in the school has been 1242. Of these, 62 united with the church while in the school, and others have done so since. The graduates are about 20, all of whom are doing good work.

A picture of the school taken in the days of its prosperity is shown on another page. The steady improvement of public schools, and many disabilities under which private ones labor, largely account for the decadence of the latter class.

TOKWA SCHOOL, SENDAI.

THE Tokwa (Eastern Blossom) was opened in the fall of 1886, did good work in this city of schools for five and a half years, then was given up in the full strength of its powers, graduating on its closing day, a class of twelve young men.

Tokwa school Sendai.

Mr. Neesima while in America, sick, forbidden to read or write, studying the map of his country, felt that there must be a Christian school in the north, and that Sendai was the place for it. About the same time, Mr. Tomita, Pres. of the Bank of Japan and more recently governor of Tokyo felt that his native city, Sendai, ought to have a school where western learning would be taught, and such morality as is inculcated in New England colleges. He stirred up the chief men of the city to ask Mr. Neesima and his missionary associates to found such a school, agreeing to furnish the capital.

A board of trustees of some of the chief citizens of Sendai was formed, including the governor of the province as president, and the mayor of the city. They became responsible for the financial support and raised an endowment of $16,000. and put up several substantial buildings.

Basis of co-operation.

The faculty of eight or nine Japanese most of them Christians, and three or four missionaries had equal voice in all matters, except that the foreign teachers declined all responsibility in discipline. The Bible was in the curriculum and was

the basis of the morals to be taught. A prominent feature in the school was the morning talks to the whole body of students, these addresses doing much to keep up a high moral tone, and bind teachers and pupils together. The motto selected by the Japanese "Seek truth and do good" was in raised letters on the front of the recitation hall.

The attendance ranged from 120 to 200. Quite a number became Christians while in attendance, many since leaving, twenty-four young men were graduated. The relations of the teachers to each other and to the students was from first to last the very pleasantest, with complete harmony and goodwill. Our lady teacher was always treated by the boys in a most respectful manner. Successful work.

There were several causes which led to suspension. 1. The location in Sendai within a year of our beginning, of one of the six Imperial colleges, and the opening in this of a preparatory department, thus covering the course of the Tokwa. Causes of suspension.

2. The anti-foreign wave, accompanying the failure of treaty revision leading to a changed attitude towards a school based on Christian principles.

3. The decision of the Provincial Assembly to open a public school of the same grade as the Tokwa. This was due partly to the anti-foreign, anti-Christian sentiment, and partly to the disfavor shown by the government to private schools.

Although the school had warm friends, had endowment enough to maintain it for some years longer, and was doing excellent work, yet its prospects for permanent success under the existing circumstances were not good, and its continuance was likely to stir up strife and greater hostility towards Christianity. It was thought best therefore to discontinue it. It was short-lived, but during the five and a half years of its existence it made an ineffaceable impress for good on the characters of many young men, so that though we regret its untimely end, we do not feel that the strength put into it was misspent effort.

W. W. C.

THE KUMAMOTO EI GAKKO.

MESSRS. Oku and Tokunaga started this school early in 1887. Rev. D. Ebina went to Kumamoto under the Dendogwaisha in the summer of the same year. He became its head and continued so till he left in the fall of 1890. This was the flourishing period of the school. The attendance was constantly on the increase, reaching the number of nearly one hundred and fifty students.

Kumamoto English school.

Though the school was in no sense a mission school, the help of the missionaries was most cordially given and received, and the spiritual life of the school was most excellent, many of the older students becoming members of the church.

The girls' school organized the next year (1888) was under the same management and relations, and had the same spiritual life, and reached an attendance of about forty-five pupils.

School for girls.

Though for a year the schools were without a general head, the responsibilities were shared by the teachers, and thus held their own in every respect. In Dec. 1891, Mr. Kurahara returned from his study abroad to become the head of the school. Within a month of his arrival the trustees divided, and a new school was formed.

Gradually Mr. Kurahara showed forth more and more of his anti-missionary spirit and non-evangelical beliefs, carrying the school along with him, till in the fall of 1893, he discharged the missionary teachers of the school, and forbade their use of the houses which the school had put up with American Board money given for the purpose.

Internal dissensions.

Since Mr. Kurahara's advent the school has been declining in numbers and in Christian life. It has recently declared itself entirely non-religious. It has also been sinking deeply into debt and its future is very doubtful.

S. L. G.

NIIGATA.

THE school in this city opened Oct. 15, 1887 with 80 students and eight teachers of whom four were forigners. It wase entirely under Christian auspices, and had a library of 800 volumes. Niigata Boys' school.

Under the name of Hoku Etsu Gakkwan it continued till Dec., 1891, enrolling on the average 150 students yearly. Then disbanding, it was reorganized in Jan., 1892 as the Hoku Etsu Gaku-in, opening with 50 students and eight teachers, two of whom were forigners, and continuing till March 1893 when it closed temporarily for financial and other reasons, expecting to reopen at the end of five years.

Among its principals have been Mr. Uchimura Kanzō, and Mr. Matsumura Kaiseki.

The total number of students enrolled during the five years and a half was about 500, of whom some 70 became professing Christians.

H. B. N.

BIYO GAKUIN, OKAYAMA.

THIS school had its origin with the first coming of missionaries to Okayama, in the neccessity which made teaching a prerequisite to the holding of a residence passport in the interior of the country, and in the desire which many young men of the city had to learn the English language. Biyo Gakuin, Okayama.

At first, there was no regular organization in the form of a school. Later, during two years, a regular school was carried on, but only during three months of the winter when the weather interfered with touring. Then, for two years, the English teaching of the missionaries was done in connection with a night school under the auspices of the Y. M. C. A. which at that time

was in a very flourishing condition. The number of pupils in attendance upon that school is said to have been 150 or more.

But financial difficulties arose and the power of the Y. M. C. A. movement waned, with the consequent failure of the school connected with it.

Then again, for two years, an afternoon school was supported which became a regular day school in the fall of 1889, with three Japanese teachers.

About 60 young men presented themselves for entrance, but the examinations were so severe that only half that number were admitted.

The school proving so small, one of the teachers resigned leaving Mr. S. Tairako and Mr. T. Shimoyama, teacher of Chinese, to carry on the school. The following year Mr. T. Onoda was added to the teaching force, and Mr. I. Abé, pastor of Okayama Church, became the responsible head of the school, though without giving instruction in it.

Since that time, the teaching force has comprised from three to four Japanese teachers, and three foreign teachers.

After two years Mr. Tairako was obliged to leave the school on account of sickness and his place was taken by Mr. K. Tsuda who was succeeded the following year by Mr. T. Yamashita who still continues the leading teacher in the school.

In January of the present year the school suffered a severe loss in the death of Mr. Shimoyama who had served it most faithfully from the beginning, and as yet no permanent successor has been called to the position he filled.

The school has never been large, the average number of attendants during the past five years ranging from 30 to 50, but it has made steady progress in the standard of its requirements and the extent and quality of instruction offered. While larger schools have gone under, it has held steadily on its way, making no pretensions to be a great school, but modestly filling a useful sphere in bringing education within the reach of many who otherwise could not obtain it or only at immensely increased expense.

Character of the school.

The teachers have almost without exception been graduates of the Doshisha College, men of Christian character who have endeavored always to advance the highest interests of the school, and its aim has always been to be a centre of true Christian culture, fitting those who attended it for useful lives upon their entrance into social activities.

The course of instruction originally laid out covered five years. Hence there has been but one graduation from the school, which took place in June, 1894 when a class of four went out.

The school has had several homes and is now domiciled in a house belonging to the Doshisha College, originally built for the use of missionaries.

A long-felt want has been a dormitory for those students who come from a distance and have been obliged to find boarding places in different quarters of the city. This want has now been met by the renting of a large building formerly the rectory of a temple and very near the school building, where a common social life may be enjoyed. Here an experiment is now being tried which it is hoped will increase the power and influence of the school upon those who attend it, Mr. Abé, its head, having gone in to live with the students after the plan followed at English colleges. A Promising experiment.

This experiment will be watched with much interest for the effect it may have on future methods of education here.

The prospect of the school for usefulness and larger life seems better at present than ever before in its history.

S. S. W.

JAPANESE STUDENTS ABROAD.

SINCE the Japanese Empire was opened to the world, her people have been strenuous to introduce the foreign civilization, so much so that they were not satisfied with what they learned from the foreigners whom they have met in Japan, but going abroad themselves tried to study the civilization of various countries. The government was Craze for foreign study.

eager to send the choicest young people to Europe and America at public expense, and besides this, many people went abroad at their own expense.

Christians were no exception to this rule. If we enumerate simply the graduates and under-graduates of the Doshisha University, who have been, or are still abroad, we can count more than forty. The names of Dr. Neesima and Rev. Paul Sawayama come first to our minds. They were the pioneers of restless and impatient Japanese young men. It is not my purpose to mention all the names of the followers of Dr. Neesima, who have imitated their master even in this particular point,—namely going abroad; but a few remarks may be offered.

Seven or eight professors in the Doshisha University and two in the Imperial University are to be considered as the representatives of those who have taken up educational work after having studied several years abroad. Quite a number have become evangelists, and a few have engaged in commercial pursuits. As a whole they are zealous transmitters of civilized ideas just as are other students who have been sent abroad by the government. They are advocates of liberty and fraternity and like leaven, they are destined to transform society in the future.

Teachers and preachers.

But since the Japanese students went abroad and observed the foreign civilization themselves, they are no longer, like children, the credulous receivers of new ideas. They have observed the foreign civilization with critical eyes as well as with marked admiration. The thing which could satisfy them was not the better, but the very best. This spirit will explain why new ideas are agitating Japanese Christians at the present time. This movement is sometimes unfortunately misrepresented as the result of the reactionary movement against a foreign civilization, but in fact the new ideas are nothing but the advanced thoughts entertained by the choicest brains in America and Europe, though they are not yet current among the people. No one will deny that the foreign

Critics as well as observers.

civilization, in spite of its glory, has some defects and difficulties which can not be easily remedied or removed because of strong prejudice and old traditions.

Japan is a new field where Providence is attempting to transplant the civilization of the west, but only its best and purest elements, free from the bias of traditions. Japanese students abroad are the channels, so to speak, for these new ideas and always feeling a responsibility for this tremendous duty, they pray for the wise counsel of Almighty God. Japan's mission.

I. A.

SCHOOLS FOR YOUNG WOMEN.

GENERAL PAPER.

THIS seems in some respects a most unfortunate time for a historical sketch of the educational work for girls in which our Mission is especially interested. Yet perhaps a truer average can be struck than would have been possible five years ago; when the tide which had been full for a few months, was just beginning to ebb.

It is well for us to remember, as we look back over two decades and more, of effort to give to the girls of Japan a Christian education, that no present reaction, no future vicissitude, can destroy the influence of these Christian schools upon the lives of thousands of girls scattered from end to end of the Island Empire. Nor can the leaven fail to spread so far as it is God's imperishable truth. Not to be forgotten.

Although the first girls' school connected with our work, that in Kobe, was not formally opened in its own building until October, 1875, for almost two years there had been private classes which formed the nucleus of the school.

We have no space to tell the story of this school's growth in size and in the confidence of the Japanese, of the way in

which again and again Japanese gave liberally for the construction of buildings to meet its constantly increasing needs, —the largest gift of $1500., for a dormitory being offered without solicitation, and placed unconditionally in the hands of the Mission. Nor can we give in detail the gradual advance in grade until the school offers, besides its preparatory and academic courses, three years of collegiate work. Nor may we enlarge upon the fostering care of the Woman's Board of the Interior, which has ever entered cordially into the plans and hopes of the teachers, and has given liberally and constantly to support the school.

Growth in confidence.

One point is perhaps worthy of notice in this brief review. In the summer of 1890, after the reaction against a foreign education for girls had begun, and when a marked dislike was already manifest on the part of the Japanese to any thing that looked like foreign control in church or school affairs, there was held in Osaka the annual meeting of an association formed among the teachers of Christian schools for girls in this part of Japan. At this meeting a strong desire was expressed that the school in Kobe should provide a higher course for the graduates of the other schools represented, and a formal petition to that effect was presented at the next annual meeting of the Mission, while steps were taken so to revise the courses of study in the institutions represented that such a higher course would readily supplement their work. All this was done with the full understanding that the Kobe school would remain for some years under Mission control. This pressure from the Japanese side, together with letters from the Board, and the evident readiness of the Mission to approve of the plan, resulted in the present greatly enlarged facilities for advanced work. Although to some extent the plan of co-operation among the schools has been carried out, some of the schools most influential in making the plan have still felt it necessary to provide their own higher courses.

Becoming a college.

Since the school was founded there has been a constant purpose, on the part of almost all concerned in its mangement, to hold it to a high standard of Christian life and teaching. Most of the teachers have been Christians, and the spirit of the school has been evident in the frequent conversions, the growth in spiritual life on the part of the pupils, and the "patient continuance in well doing" in the midst of great difficulties by many who have left the school.

Christian spirit.

In 1877 a second girls' school was opened in Kyoto. The presence of the Doshisha in that city with many young men who

desired to have their sisters share in the advantages they were receiving, and the fact that Kyoto is a natural centre of educational work, combined to make it seem advisable to open a school for girls there. Kyoto school.

One year later, the Christians of Osaka, impressed with the importance of a Christian education for girls, organized a school which has been for the most part self-supporting from the first, and which has had a very warm place in the affection of the Christian community. During most of their history, the three schools above mentioned have followed much the same lines of progress, with such variations as were required by local conditions. The increase and decrease in the number of students as the tide flowed and ebbed have been about the same, except that for a year or two at high tide the Osaka school greatly out numbered the others. This school has had a large, local constituency from which to draw, and the proportion of day pupils has always been large, giving unusual opportunities for introducing the truths of Christianity to many homes, and for bringing many families into touch with the city churches. Osaka school.

With the growing interest in Christianity came an increased desire for the advantages of a Christian education among the girls in many parts of the country. The Christian communities began to feel strong enough to establish schools for this purpose, and during a period of three or four years such schools were organized in Kumamoto, Maebashi, Matsuyama, Niigata, Okayama, and Tottori. In all of these schools, at least one missionary taught English branches, and in most of them, the influence of the missionary was welcome and effective from the first. The Christians assumed the financial responsibilities of these schools, and for a time they were carried on with little difficulty. It was the fashion for girls to study the 'western learning,' and every school for girls in the country was crowded to its utmost capacity. Other schools.

But there came a change. The modest, drooping violet was apparently developing into something not so attractive to the chrysanthemum. Girls were holding their heads too high, and becoming too independent to please their

The later period.

brothers. They were in danger of losing the peculiar charm of Japanese womanhood while reaching out for the advantages their American sisters would gladly help them to gain. The new education for girls became more and more unpopular. Financial difficulties began to appear as the tuitions lessened. The story of the past few years has been for most of these schools one of constant struggle against debt and discouragement, of constant effort by change of methods to keep up the number of pupils. One school, that in Niigata, has been entirely given up. In some, the course of study has been lowered; and special emphasis has been laid upon sewing and other feminine accomplishments. The temptation has been strong to eliminate the distinctively Christian features, and in some cases it has not been wholly resisted. But in spite of discouragements, the most of these schools have continued to the present day to give to the girls of Japan, something better than they had known before. No hint is given of any intention to disband the schools.

If these years of struggle had come at the beginning of their history, they would not have seemed strange or discouraging. It is only because they followed a period of unnatural activity that the work has seemed to move so slowly.

The mother school.

There has always been a close connection between these schools of later growth and the one in Kobe. Graduates of almost all the other schools have at one time or another studied in Kobe, and graduates of the Kobe school have done efficient work as teachers in nearly every one of these other schools. So the work forms one great circle of influence, widening year by year, and never to cease till the life of the whole nation is stirred and quickened.

S. A. S.

REPORT OF KOBE COLLEGE (KOBE GIRLS' SCHOOL) FOR TWO YEARS ENDING APR. 1, 1895.

DURING the past two years many and various changes have taken place here. Greater safety for the school property has been secured by the erection of a substantial brick wall along the front of the grounds, and of a small house for the gatekeeper. Large additions have been made to the material appliances for scholarly work, in books and apparatus. Two thoroughly suitable buildings have been completed for

Various improvements.

science and music, making our facilities for work in these departments equal to those of any school for girls in Japan. All this has been made possible through the generosity of friends who gave especially for these purposes,—not a dollar of the money thus used having come from the regular receipts of the Board.

At the dedication of these buildings in March 1894, the name Kobe College and its equivalent in Japanese were publicly adopted, all who knew of the school feeling the change of name to be warranted. Although the college department is still small, the three years course of study laid out is being carefully followed with good results. Six students have been graduated from this course in classes of two each, and four others have nearly completed it. During the past two years we have also graduated thirty three students from the academic department.

New name.

The long absences of some of our teachers on account of sickness have been a great disappointment, but substitutes have been kindly lent us by other stations, and we have thus been able to carry on the *necessary* work, although many things have been left undone which might have made the school more efficient in hastening the coming of Christ's kingdom.

Teaching force.

Special efforts have been made so to advance in the Japanese branches that there might be no occasion for criticism on account of weakness in those departments. As we have been strongly urged to give more time to teaching sewing in the school, a test of public opinion was made last summer by providing for a month of special instruction in that branch, but the response was very slight.

The number of pupils has been less than for some years. This is partly due to the war, which has for several months so engrossed the attention of the people. The students have shown their interest by crocheting a large number of caps for wounded soldiers; this has called forth favorable recognition of the school from officials of high rank. A literary and musical entertainment has just been held by the school which netted about seventy five *yen*. This is to be used for sick and wounded soldiers and to help families left destitute.

There has been a strong movement during the past year toward putting the school under Japanese management. The fact that it still remains under Mission control has been alleged to be the main reason for the decrease in numbers, but a comparison with the condition of other schools does not support this statement. Several incidents which have been used as arguments in favor of a change have been shown to have no bearing on the case. For instance, last fall, when the Emperor passed through Kobe, we were refused recognition as a school in the parade, a favor always granted before, and this was thought to be due to the foreign management of the school,

Needless agitation.

although a large Buddhist school in Kyoto was refused a similar favor the same week. But this spring when the Empress visited Kobe, we had one of the best places, and the governor says he knew nothing of the refusal last fall.

The property agitation last year, resulted in giving us a new lease of our land for twenty five years with privilege of renewal for a like period. The buildings are still legally owned as before, by the Mission. This plan secures to us all legal as well as moral rights to the property for fifty years.

The spiritual condition of the school has inevitably suffered on account of the war, as well as from other causes beyond our control. Only a few have been received into the church and the earnestness in Christian work has not been so marked as in some previous years. Yet growth is evident. The Christian Endeavor society, organized more than two years ago is doing good work in the school and is keeping in touch with about twenty former members, most of whom are in homes where they need all possible encouragement to Christian living.

Things spiritual.

Spiritually we are pulling against the tide, and it is hard work. We need more than ever that our friends should pray mightily to God that the school may be held to a high standard of Christian life and thought, and that we may all be kept in that living union with Christ without which we can do nothing.

S. A. S.

THE BAI-KWA GIRLS' SCHOOL.

THIS school rounded its seventeenth year in January and has an unusually fine compliment of teachers. The president, Rev. J. Naruse, was among the first promoters and teachers, leaving in order to devote himself to direct church work. Later he went to America where he spent several years in Andover and Cambridge, Massachusetts, returning last year to his native land an earnest advocate for the higher education of Japanese women, and has determined to devote his life to this cause; and, as was fitting, was called back to the school to which he gave his money and himself in his early manhood. The efficient head-teacher, Miss Masuda, a Kobe Col-

Teaching force.

lege graduate changed her place for that of matron, where she reigns supreme, a queen of the hearts of the girls. Miss Sugiye, a former graduate of the school, returned in September, as teacher, after several years in Wellesley College. Mr. Kanamori, who is treasurer, teacher and one of the committee, was for many years a head-teacher in government schools. The lady at the head of the primary department was for years a successful *kindergarten* teacher in Tokyo, an especial friend of Miss Tsuda of the Nobles' school. Another is a graduate of the Doshisha, and the other teachers are all praise-worthy. The missionaries connected with the school are Miss Torrey, Miss Case and Miss Colby. It is a well recognized fact that the singing of the pupils under the instruction of Miss Torrey is of a superior quality.

It is the general report among the teachers that there is much less jealousy among the pupils than formerly, or than is usual in ordinary schools.

The great event of the year was a concert in February. It was most elaborate and in many of its parts of a high character. A tableau representing the field-work of the Red Cross society was perfect, defying all criticism, and won prolonged applause from the heart of the great audience. The expenses for the concert were unnecessarily heavy, but about two hundred and seventy *yen* will be added to the treasury. A large number of the Christians not connected with the school, the city band, a lady connected with the English Church Missionary society, several gentleman from the business community in Kobe, a native Indian in costume, and Mr. and Mrs. Allchin of our Board most kindly assisted. It has been remarked by the Japanese that not one of the foreigners received any remuneration, even those from a distance paying their own car-fare. A unique entertainment.

There were some things connected with the undertaking that will, be of lasting regret, but it is to be hoped that the school will prove itself superior to its mistakes; and it was proven that there is real talent that can bring honorable success if wisely guided. The pupils performed their parts well, and show in their compositions that they learned many lessons upon the importance of patience and unity.

Notwithstanding the superior teaching force, the number of pupils has decreased, partly because of the war, and also because the city schools are sufficiently good to satisfy the desires of parents who do not especially wish to have their daughters under Christian influence. There are only eighty nine Numbers.

regular paying attendants, but twenty others are temporarily detained and hope to return again.

One of the popular features of the school is a commercial department taught by wide-awake business men who do this to help the school.

On the day for prayer for schools and colleges, four pastors and the principal most earnestly pressed home the truths of Christianity to the consciences of the girls.

With an ordained Christian minister as principal, several of the teachers leading Christians, and three missionary teachers it would seem as if the school would be a centre of Christian activity, but truth compels the confession that such is not the case. It is a time of great activity in many other directions, and in many respects a time for great satisfaction, but we need to call to our friends to pray for us, for our hands and hearts are heavy in the most important work of leading individual souls into a knowledge of the salvation of our Lord Jesus Christ.

A. M. C.

REPORT OF DOSHISHA GIRLS' SCHOOL.

THE year has been quiet and uneventful, but full of steady work and progress. Including the special pupils, the whole number has been seventy-four, an increase of two over the previous year. Marked improvement has been made in the departments of sewing and drawing, while the regular work has not suffered thereby. Music and gymnastics have received their usual attention. Students have three lessons each week in Bible study, and the course is as follows; one lesson a week in the Old Testament, Blakesley Lessons, Life of Christ, first year; Apostolic Church, second year; Epistles, third and fourth years; Introduction to New Testament, post-graduate classes. Besides the chapel exercises, lectures on social, scientific and literary subjects have been given weekly, by professors of the Doshisha, while practical work in hygiene, nursing and bandaging has been taught by a physician.

Numbers and studies

The inconvenience of a library, recitation room and laboratory combined is now of the past. The gift of a building from the station, and of the means of moving and refitting from the Japanese, supplemented by gifts from the Misses Burkham and Mr. Morgan, provided for the laboratory and made possible the new library. Gifts from friends increased the volumes to 1467.

A plan started a year ago to raise an endowment for the school has resulted in about five hundred dollars. But even the addition of the income from this to the receipts does not prevent a debt which has been slowly accumulating for a few years past. Financial.

During the year eight girls have united with the church, so that at present all but fifteen are Christians. The practical Christian work which the girls do is most encouraging. Twenty two are Sunday School teachers. They have the entire charge of one school and assist in others. The committees of the C. E. society are active, and the responsibility which the older students take of the younger, is very helpful to the spiritual life of the school.

H. M. B.

REPORT OF MAEBASHI GIRLS' SCHOOL FOR TWO YEARS ENDING APRIL 15,1895.

THIS girls' school reports the last two years as the best in its history. In 1888 the first year, there were sixty students, but in 1894 the number went down to twelve. Since then there has been a steady increase.

Last year the school had the services of two very earnest, efficient Japanese lady teachers, whose zeal for woman's education and the living proof that they themselves gave of its effects, have done much to make the school increasingly respected, not only in the city but throughout the province. We greatly regret the loss of one of these teachers on account of the illness and death of her father.

One of these teachers wrote "The fact that Joshu is one of the most flourishing of the silk-raising provinces of Japan is a sad thing for the girls of Joshu, for most of them have to be called away from school to learn silk spinning, even before they have learned to read and write their own names properly. These poor girls spinning from morning till night, day by day, year after year, pass their girlhood learning nothing and knowing nothing but how to spin. Fortunately Maebashi Girls' School has been born among these girls, with the mission mainly to give them an education and to enlighten them, although it be but a little. It is the only school in Joshu which stands for female education. More, it is the only Christian school, and should furnish not only mental life but spiritual life as well. The health of the pupils has been better than ever during the past two years, scarce two consecutive days' absence on account of illness, on the part of either boarding or day pupils being reported."

Japanese testimony.

The other Japanese lady teacher wrote in regard to the school "As my acquaintance with the pupils grew, I found that they were very practical in their ideas, and liked practical studies best. It has surprised me to see how well, neatly and cheerfully they perform the daily household work. I have never heard a complaint nor murmur concerning the work which they are required to take turns in doing. Often in the cold winter mornings, the dusting and sweeping instead of the rising bell has wakened us. The place seems more like a home than a school."

Happily the school is out of debt. All the graduates of the boarding department last year as well as in previous years were professing Christians, although only one of last year's graduates came from a Christian home. One of the boarding pupils who united with the church two or three years ago, up to Christmas 1893, had not ventured to tell her parents of the fact. Her father, though a man of unusually moral and temperate character, was bitterly opposed to Christianity. Sometime during December however, he attended a Christian wedding which so impressed him that his attitude was entirely changed.

Financial and spiritual.

The day pupils cannot be brought so strongly under Christian influence, indeed last year's class was the first in which any day pupil from a non-Christian home has been allowed to stay in the school until graduation, and those of that class who did so, were greatly changed in conduct, and we trust in heart also, although home influences are too strong to allow a public profession of such a change. In one of them the change has been so evident not only to us but in her home life that the parents, though strong Buddhists say, "If that's the influence of the Christian school, we'll send all our daughters there."

The last year of school closed with hope but not without fear, for there were left to us only twelve pupils. The influential and wealthy men who started the

school had left. It was evident that American gifts could not be depended upon, and the Christians of Joshu are not so numerous or zealous as they once were.

But during the summer vacation the friends of the school made special effort to interest the people in educational work, and to remove the impression that the school was simply for making Christian proselytes, and we saw the happy result of it. For at the beginning of the new term of 1894, we found eight new faces to brighten the school, and the number has kept increasing constantly since, there having been thirty-five girls in the school since last September. A turn for the better.

On the occasion of the recent graduation of three girls, the principal of th e Koto Chu Gakko in Maebashi was a guest, making a very appropriate address, which seems to show a softening of public feeling toward the Christian school upon which, previously, many had looked down with undisguised contempt.

We hear a satisfactory report of last year's graduates, and indeed it was through their good conduct that some of the new scholars were induced to try the life of a Christian school. There are now but few professing Christians among the pupils, but the general influence is good, and we can look at the future with bright hope.

H. F. P.

Owing to lack of space and the non-occurrence of any special changes, no separate report is given of the schools for girls in Matsuyama, Okayama, Tottori, and Takahashi, in all but the last of which, members of the Mission teach, and all of which are closely associated with Kumiai churches. Supplementary. Not counting the Kumamoto school, it will be noticed that there are now seven vigorous schools for girls in which the Mission is more or less interested. Their influence on the development of new Japan it would be impossible fully to measure.

PART VII.

WORK FOR WOMEN AND CHILDREN.

1. WOMEN'S EVANGELISTIC WORK IN JAPAN.
2. THE WOMEN'S EVANGELISTIC SCHOOL.
3. ANNUAL REPORT OF THE SAME.
4. DOSHISHA NURSES' SCHOOL REPORT.
5. KINDERGARTENS.

There are a few faithful souls in every church. They can always be relied upon to stand by established work. They are loyalty itself, no matter what it costs. Many of these are women who are often the main stay of the church.

It is the duty of the true pastor to assign specific work to each member. Treat your Christians as individuals not as families. Find something for even each child to do and set him at it.

Rev. U. Sugita, Maebashi.

It keeps one rushing to try to keep up with things, but "in quietness and confidence shall be your strength."

Miss Barrows.

The girls who learn to sing and play are specially useful in the churches all ove the country; and many people being attracted to the preaching places by the music are led to the better life.

Miss Wainwright.

The most delightful thing about it all to me, is the whole-souled way in which the older boys have entered into the work,—boys from fourteen to eighteen, some of whom are in our Doshisha preparatory school. One of these boys, who was our president last year, but went to Osaka in the fall, has been the means of starting a band in a church there, and is trying to get one formed in another church. Seeing with what spirit they were entering into this work, I felt I must take another step, and so with this month we started mission band prayer meetings on the first and third Sundays of the month; and I wish you could have come into our first prayer meeting. There were twenty-four children present, one of the boys was leader, and it was such a good meeting that I could hardly keep back tears of joy. One of the boys, not a Christian, said: "One reason why our mission band is flourishing, is, that our Sunday school is flourishing; but I don't think that is the only reason. I think the real reason is, because we all pray for it every day."

Mrs. Stanford in 1891.

These little ones are by no means a small factor in our mission work and homes. They find their way into the hearts of the mothers, at least. Since our return from Kobe, in the fall, I think I have had more calls on my babies' account than on my own. Our ways of caring for our little ones are so different from the Japanese customs, and so many are the questions asked regarding the best ways, I am always very glad of saying a word against some of their practices, which it seems to me must be very detrimental to the health of the children.

We lead busy lives in our various spheres, some of us studying, calling, touring, or conducting Bible classes, and some of us in a quiet way with our little ones. We need your prayers, your interest, and your sympathy. We would have wisdom given us from above to guide us to right action.

Mrs. Newell.

WOMEN'S EVANGELISTIC WORK IN JAPAN UNDER THE A. B. C. F. M.

THE first single ladies sent by the American Board for work among the women of Japan arrived in the spring of 1873. There were then scarcely any Japanese women accessible, and it was partially for the purpose of getting access, if possible, to some women in their own homes, that an English class for girls was opened in the autumn of that year. This class gradually developed into the Kobe College, the original teachers withdrawing for the outside work, as new recruits arrived for school work.

Early school work.

Connection with school work has been so necessary for the securing of resident passports, that all the single ladies in the interior have been more or less closely connected with schools. Those engaged mostly in school work, however, are many of them also doing evangelistic work; some even visiting neighboring towns and villages.

Yearly the number is increasing of those women who have gone out from the Bible School in Kobe, the Kyoto Nurses' Training School or from some one of the various girls' schools to do independent work. They are scattered from Kyushu to the Hokkaido, and the opportunity of seeing and helping the work of such is no small compensation for the discomforts of touring in the interior.

Japanese workers.

The nurses from the Kyoto Training School have been steadily growing in favor, both with physicians and with the people generally. Last summer, the late governor of Kyoto influenced the authorities to call a Doshisha Training School graduate to the position of head nurse in a city dysentery hospital opened for the season. As "district nurses," some of

them have been doing most acceptable work both in our own and in other missions.

Since last autumn, eleven Doshisha nurses have been working in connection with the Red Cross society in the military hospitals in Hiroshima. Most of them are under the superintendence of Mrs. Neesima who has in charge, in all, forty nurses who have had more or less training in the various schools in Kyoto.

Red Cross work.

For the wives of missionaries engaged in school work in the interior, the residence passport question is settled by the fact that their husbands are in Japanese employ. Such are at liberty to get travelling passports, and some of them have used such for evangelistic work as their families would allow.

A foreign lady, in cooperation with one of the graduates of the Bible school, or some other co-worker, can find almost anywhere a most encouraging field for work. With the small number who are free for touring, the great question is what to leave undone. In spite of the growing nationalistic spirit, Christian courtesy, sympathy and earnestness are rare enough to be attractive, and the opportunities for more or less quiet work are apparently unlimited.

Abundant opportunities.

Some ladies find lessons in foreign cooking or fancy work useful in drawing the women from their homes and winning their confidence, while others prefer to visit the women in their own homes, and there try to inspire them to seek for "the pearl of great price," and having found it to carry the treasure to other hearts and homes.

Association with a refined Japanese lady indicates that the foreigner has her confidence, and this alone is a great help in reaching strangers, while the foreigner can frequently go where few Japanese women would venture by themselves, and even when there is opposition or illy-concealed contempt of Christianity, she can with a seeming unconsciousness, sometimes disarm it and win a hearing. Among the churches and leading workers, her sympathy and counsel are all the more likely to be sought because she never seems to be a rival leader. In fact,

from the beginning of the Mission in Japan, the uniformly generous consideration and appreciation shown by the other members of the Mission, and the cordial confidence and co-operation of the Japanese Christians have done much to ensure the comfort and success of the work of the single ladies of the Board's Mission in Japan.

E. T.

THE WOMEN'S EVANGELISTIC SCHOOL.

THE need of Bible Women began to be felt in the early days of the Mission.

As soon as the older missionaries were relieved from the school work long tours were made into the country, but every year made it apparent that even were the foreign workers present in sufficient numbers, they could not reach and influence unaided the great company of women who seemed ready to receive the gospel message. With the insufficient force for evangelistic work, visits, even to the places where work was already established must needs be short and unsatisfactory, for there were always women who wanted to know more. The girls' schools did something to supply this need as Christian girls returned to their homes, but the age and inexperience of most of the girls made it unwise for them to attempt direct evangelistic work.

Bible women a necessity

A small beginning was made in the winter of 1881. Ten women were gathered in a class in Kobe, but the return of one of the missionaries, who had undertaken the work, to the States, and of the other to the girls' school, prevented the carrying out of their plans. However, this small beginning gave encouragement for the future.

Beginnings.

In November, 1884, a class of ten women was gathered in a small building which had until that time been used as the printing office for the first Christian newspaper published in Japan. The head quarters of the paper had been removed to Osaka, and for three years the school was carried on in the building thus vacated. But it increased in numbers until the

winter of 1886, when twenty five women were in attendance, and a new building had become a necessity.

This was furnished by the W. B. M. I. and was erected on land convenient of access to the old one in the summer of 1887, and the school opened that winter with thirty three boarders and five day scholars.

New building.

While the study of the Bible is considered of prime importance and two hours are devoted to it in the class room daily, other branches, as the evidences of Christianity, and church history have been taught in simple form, also some secular studies, geography, composition and a few others, vocal music for all and instruction on the organ for those who wish it. All the instruction is given in Japanese. At first, the entrance examinations were the same for all, but some of the women being better prepared by previous education than others were hindered from making all the progress possible to them, and in the winter of 1893 a change was made in the curriculum providing for two classes, the Bible study remaining the same for both. The term of the school year was also lengthened from five to six months. The long vacation is spent in direct work, and the course of study is completed in three years.

Course of study.

Since 1889 a class has been graduated every year. These graduates now number all told forty seven. Of these, thirty one are in direct work for the churches, five more are with their husbands engaged in evangelistic work, one is matron in Kobe College, one is studying in the Nurses' Training School preparing to do evangelistic hospital work while most of the others are doing what they can as Christian women in and from their own homes. Very few who come to the school, even for a year only, ever lose entirely their feeling of personal responsiblity to the work, and their loyalty to the truth in the main gives us reason to hope that these women will be no small aid in helping to establish the church of Christ in Japan.

Graduates.

We gratefully acknowledge the co-operation and assistance of Japanese churches and pastors in this work. We would make special mention of Rev. T. Osada, pastor of the second church

KINDERGARTEN KOBE
SCHOOL FOR GIRLS WOMEN KOBE
Miss J. E. Dudley
KINDERGARTEN KOBE
Miss M. J. BARROWS

in Kobe who has given to it continued thought and strength and time.

J. E. D.

REPORT FOR 1894–5.

THE Bible School at Kobe has nothing startlingly new to report for these two years. We have missed Miss Dudley in the daily life of the school, and in planning for and helping the women in their work, and it rejoices our hearts that we have been permitted to welcome her back this spring.

Last year we graduated a class of seven, making forty in all at the end of the tenth year of the school, and now seven are leaving us to take up the work for which they have been preparing.

The change in the curriculum, providing for two courses of study, a higher and a lower, works well. The women fall naturally into the class for which they are best prepared, and there is little or no friction.

The whole number of pupils has been smaller this year than for some years before, only sixteen staying through to the end; but they are all women who are likely to keep to their purpose and do good work. Numbers.

We have been favored as before in our Japanese teachers. Mr. Osada, out of his busy life as pastor of the Tamon church, and president of the Home Missionary Society, still finds time to give to the school, and his help and influence are thoroughly appreciated.

It was the thought of the last year's class to publish a short record of the school from the beginning, with a catalogue of the graduates.

In looking over the churches, we feel that this institution has been used for good in the past, and we are also impressed with the fact that it needs the best thought and strength we can put into it in the future, to make it the power it ought to be.

M. J. B.

REPORT OF DOSHISHA TRAINING SCHOOL FOR NURSES.

THE number of pupils in the school this year is larger than any previous year. A class of nine nurses graduated last June, leaving the senior class with a membership of thirteen; the entering class in October numbered fourteen, in all twenty-seven.

At the close of the fall term, however, in response to an earnest appeal from Hiroshima, four members of the senior class volunteered their services for work in the military hospital in that city, hoping to return next winter and join the next graduating class. It is only fair to the senior class to say that every one of them, without an exception, expressed willingness and a desire to go to Hiroshima, but it was thought best that only four should be sent.

Special work at Hiroshima.

Seven of the graduate nurses are also engaged in work there, making eleven Doshisha nurses in all in the service of the Red Cross society. One little incident showing the result of unconscious influence may not be generally known. An old lady who recently spent a few days in our hospital, said she had been reading in the newspapers what good work the Doshisha nurses were doing in Hiroshima, and knowing they were Christian nurses, she wondered if it was Christianity that made them so much better nurses than others, and if that were so she wished to become a Christian also. Let us hope that many others may become interested in the same way, though we may not know of it.

A little change in the plan of work this year has been the establishment of a home for the graduates who are doing private nursing under the direction of the hospital. It has met a long-felt want in this direction. The nurses seem very happy in it when they are at home, which is not very often and seldom for very long at one time. It is hoped that being under more direct personal supervision, they may do even more satisfactory work than in the past.

Home for graduates.

One or two of the senior nurses have been going out this

winter twice a month on Saturdays, to give talks on nursing at the women's meeting in connection with some of the country churches near Kyoto. One at Minakuchi about fifty miles distant, and one at Otsu nine miles away, with an attendance of from twenty-five to thirty-five women at each place, have been very successful; ten or twelve Christian women and the remainder non-Christians have been interested enough to gather once a fortnight, and have been anxious to learn all they could in the limited time at the nurse's disposal. One of the women, whose husband is now ill with typhoid fever, has,we hear, been putting her lessons to good practical use.

Of the four non-Christian nurses, who entered the school last October, two have asked for baptism and the other two are earnestly seeking the truth.

H. E. F.

KINDERGARTENS.

YOU will have to get up early in the morning, if you want to get ahead of the people who live in the Land of the Rising Sun.

To many it will be a surprise to learn that before the Glory Kindergarten began its existence, there were already kindergartens connected with many of the public schools in Japan; the first one having been begun in 1876. When the writer arrived in Japan in 1887, there were already buildings and gardens for the children, many of them large and sunny, kindergartners being trained and material for the work being manufactured. First kindergartens.

The Glory Kindergarten was in no sense a pioneer, not even in Christian work.

Even there it followed, for the Presbyterian Board had a flourishing kindergarten in Tokyo before that of the Congregational Mission was commenced. So, in point of time, the Japanese kindergarten work comes first, the Presbyterian follows —then the Congregational work as represented in the Glory

Kindergarten and Training School, next in order the beautiful kindergarten in Hiroshima under the Methodist Board and in charge of Miss Fuji Koka, a Japanese lady who studied in America; and now the Baptists propose starting a kindergarten for the poor and the Universalist Mission has just sent Miss Osborne to begin with the little children—Such, in brief, is the history of kindergarten work as it exists today in Japan.

It would be charming, if the Glory Kindergarten could say that it was the beginning, middle and end of kindergarten in Japan, but truth has compelled the historical statement already made.

To break the blow which such an admission must be to Congregational pride—to still leave *something* to "Glory" in, let me give an outline of work accomplished during the six years the A. B. C. F. M. has added the kindergarten to its other forms of labor.

Fruits of six years' gardening.

I. The Glory Kindergarten has been built and is in running order, with more children applying than can be admitted. It has four teachers, and visitors from many parts of Japan.

II. The Training school in connection with the Glory Kindergarten has graduated seventeen pupils and has a class of five who will graduate in July of this year—making twenty three graduates for six years of the school's existence.

III. Five new kindergartens, offshoots of the "Glory," have been established, and their success seems to prove that the young women who have them in charge have the "root of the matter in them."

IV. One of the most cheering results is the changing public opinion in favor of the value of scientific kindergarten work.

V. By way of helps—a book of kindergarten songs, one of Christmas carols, and one of elementary lectures have been published, while another book of songs, a translation of Froebel's Mother's Book and one of Miss Andrew's "Seven little Sisters" are ready for the press.

VI. The demand for graduates of the Glory Training School is far in advance of the supply. A grant has just been made for employing these young women in the various stations of the Mission.

If this means a *careful* extension of the work, it is a matter of great delight—if it means rapid, ill considered multiplying of kindergartens, then it means a lowering of the standard which has been the aim of this training school.

So much by way of dry bones—now, as a little ornamentation let me quote from the women of Kobe who have aided in this work. To indicate its inception nothing could be better than the official report of the women's society read at a meeting to celebrate the opening of the Glory Kindergarten. This meeting was held in Kobe Feb. 15, 1890.

Picturing their purpose and endeavors the women say:—"'All things are not finished when they are done' (The writer can vouch for that). So says the old proverb. Japanese testimony.

It is true in the case of this kindergarten. It is five years since we sisters in Christ first made a plan for establishing a kindergarten.

In May 1887 we reached a point where we began to raise money for it.

We dressed dolls and gathered together curios which had been handed down from our ancestors. We sent these to America, and received 70 *yen* exclusive of all expense.

Money raised at the women's meetings brought the sum up to 136.00 *yen*.

We, being weak, could not accomplish our work soon, so we waited for a good opportunity.

Providence did not leave us helpless, and we were assisted by Miss A. L. Howe.

In 1889 we asked the help of the public by circulating leaflets stating our purpose.

Many helped us by contributing large sums of money. We also gave concerts through Mrs. Atkinson's help and got money.

We began building in August, 1889, and securing fifty children opened the kindergarten to the public on the 4th of November the same year.

Though five years are not so long, they were like a thousand years to us who were hoping for this day.

We think it is much owing to the kind help of our brothers and sisters that we succeeded in establishing the kindergarten, and thank them heartily.

We must give our thanks to God above all.

Feb. 15, 1890.

Kindergarten Committee."

A financial statement given at the time of the report is as follows.

Deposit money of women's society	$286.29
Received from dolls and curios	136.09
Raised by women's society	150.20
Interest on deposits	18.57
Received from concert	145.40
Raised by women	8.73
Contributions from Japanese	396.01
Interest	2.18
Second concert	144.72
From kindergarten	52.73
	1340.92

Expenditures.

Building	735.19
Gate, fences, trees	48.95
Well, masonry and filling	63.24
Furniture	57.51
Advertizing, printing, stove and pipe	35.72
Organ	40.00
Expenses for opening	35.00
Rent of lot	29.24
	1044.85

To this original outlay has been added a yearly appropriation from the American Board; the gift of kindergarten material from Mr. Johnson of Boston; a good organ from the W. B. M. I.; a beautiful play room from Mr. Johnson; a sunny work room from Miss Lockwood of Providence; a garden plot from Mrs. Stephens of Chicago; some books from the MissionChristian Endeavor Society in Japan; and a comfortable home for the training class from kindergarten children in Chicago.

Offshoots.

It would be agreeable to the writer to give a detailed account of each of the five offshoots of the Glory Kindergarten, and of work done by others of the graduates equally praiseworthy, but space is limited.

Parts of a letter showing the enterprise, energy and patience of one of the graduates will give a fair idea of what many of the young women are capable of bringing about. Mrs. Sugiura of the first class writes.—

"I came to Nemuro in May 1890—I have had only one thought, to begin a kindergarten. For this I have been praying, and my husband has joined me in this. At first there were many who did not approve of the plan, but in October the *guncho* and other influential men gave their approval; and they promised over 800.00 *yen* to build a house and procure other necessary things.

But on account of religious beliefs, some opposition arose and the *guncho* and other men being much troubled withdrew their promises. I had freely told the religious principles of the kindergarten; and since there was no help to expect from these men, my husband became the manager of the school. We opened a kindergarten, some people giving us money and with that we bought the necessary things.

We had twenty children to begin with. I have one young woman whom I am teaching and she helps me in the kindergarten.

There are only three or four kindergartens in the Hokkaido and they are not very perfect, therefore I want to lay the foundations here of what I have learned from you. Since I came here, I remember how you worked in Kobe when the kindergarten was begun, for I have had to work so hard.

There are some people who propose to build a large kindergarten in opposition to mine, but although I havn't much money, I don't intend to give in to any one as to the quality of my work:—

Nobu Sugiura."

One of the prettiest and most successful kindergartens in Japan, is the one in connection with Dr. Gordon's work in Kyoto. Miss Yagi Koharu one of our second class, went single handed into an unfashionable quarter of the city. Kyoto Kindergarten.

She began her work in two small rooms and with five children, but her enthusiasm, energy and industry made those small rooms a beautiful place, and now her fame has brought her to the point where she can limit her numbers to forty five with a list of applicants waiting for a chance to enter.

Perhaps the most unusual of these five kindergartens, is the one modeled after the Glory Kindergarten, and part and parcel of the public school system in Kyoto. One of our first class has been called to put the work into operation and carry it on. The rooms are fine, and the principal of the school is an earnest young man who seems anxious to excel in his work.

In the island of Kyushu another graduate, Miss Shimizu, is at work. Her hope is similar to Mrs. Sugiura's in the Hokkaido—realizing the lack of good kindergartens in her island, she aims to make her work a practical exposition of true kindergarten ideas.

As the work broadens, (and let us hope deepens as well) the need of grace and wisdom becomes more and more apparent. With more people to consider more problems arise.

To keep Christian kindergarten work up to the standard which has been the aim, to make it truly worth while for Japanese

Perplexities and encouragements.

educators to study its workings, and at the same time not to intrude one's personality too far—all this makes one long to be led of God.

To go slowly seems better than haste—a few thoroughly good kindergartens will do more than fifty apologies for such work.

But as we see the Christian young women in charge of successful kindergartens in the Hokkaido, in the Island of Kyushu at the other end of Japan, in Kyoto, in Akashi, and see them doing such earnest work in the "Glory Kindergarten" we can but be thankful and take courage, remembering the trials and fears so often taken away in the progress of the work thus far—and trust that no harm will befall this darling of our heart.

A. L. H.

PART VIII.

ELEEMOSYNARY ENTERPRISES.

1. MEDICAL WORK.
2. ASYLUMS AND SCHOOLS FOR THE POOR.

Success in this department shows, we think, that the time for medical work has not passed in Japan. Its sphere, however, has changed. Ten years ago its leading influence was in allaying prejudice through practical illustrations of Christian charity; to-day its sphere is *practical humanity and direct work for souls:* and so long as men sin and suffer, so long will the hospital, consecrated to Christ, remain a potent agency through which to preach his Gospel.

Dr. J. C. Berry.

Sending a man to the hospital to have a cataract removed from his eyes, is imitating Christ who opened the eyes of the blind. Doing it from sympathy, and with love to Christ is the truest Christianity.

J. Ishii, Okayama.

The hospital work (at Hiroshima) grows increasingly interesting. To day we visited three wards, but spent most of our time in two. We read the Bible in each and probably over thirty men listened with interest, and in each ward the question was asked: "When will you come again?."

Everywhere the patients are glad to see us, glad of our books, and more than glad to listen to the talk about Christianity. I feel sure that the truth has already taken hold of not a few.

Miss E. Talcott.

If it has taken years to make such a criminal and a sinner, it will require time even with the miraculous grace of God, thoroughly to reform such an one. Do not expect to build up in a day society that you and others have been pulling down for years.

The two great agencies of the Christian church are preaching from above, and entering into society near its bottom and sympathetically working to reform it. The preaching of Christianity is from the pulpit; the evidence of Christianity is yonder orphanage.

Rev. K. Tomioka, Hokkaido.

There is no doubt in my mind that work for the lower classes is the work that is going to tell for the future of Japan; much ability which has been kept down before now being set free, will rise up and make itself known and felt. Miss J. has under her charge a night school for poor children, which is doing a splendid work, and will certainly bear much fruit in years to come. The head teacher is a young man of undoubted ability, besides having a large and unselfish heart.

Miss E. B. Gunnison.

THE MEDICAL WORK OF THE JAPAN MISSION.

MISSION medical work was begun early in the history of the Mission. Dr. Berry landed in Kobe in 1872, and shortly after began medical work in a dispensary. A few months later he was invited by the authorities to take charge of the Hyogo *ken* hospital. This offer he accepted, and he continued to occupy this position till his return to the States some five years later. During this time a number of dispensaries were organized in neighboring towns among which may be mentioned Sanda, Akashi, Kakogawa, and Himeji. These places were visited by touring, once or twice a month, or once in two or three months, as the case might be.

Dr. Berry's early work.

Dr. Taylor landed in Kobe in 1873, and medical work was begun in Hyogo the next year by organizing a dispensary. That dispensary has been kept up from that time to this; and some of the Japanese physicians who were instrumental in opening that work have been interested, co-operative workers from that time to the present. The usefulness and success of that institution have been due as much to the labors and continued interest of these Christian men as to those of the medical missionary. Among them may be mentioned Dr. Kawamoto Senior, Dr. Kimura, (now deceased) Dr. Tsuyama and others.

Dr. Taylor's work.

Medical work was begun in Okayama by Dr. Taylor in 1875, and kept up by occasional tours. Dr. Berry took up the work there in 1879, after his return from the States, by accepting a position offered him in the *ken* hospital. Dispensaries were organized in a number of towns around, and the work continued for some five years.

Medical work was begun in Kyoto by Dr. Taylor in 1876. Dispensaries were organized in various neighboring towns and

Kyoto and vicinity

also in a few places beyond lake Biwa. Dr. Berry took up the medical work there in 1885, and afterwards established the *Doshisha hospital*, which has developed into a flourishing and creditable institution. This hospital according to the last report (1893) had an attendance of some three thousand seven hundred (3700) patients and an aggregate attendance (including subsequent visits of patients) of some eight thousand. A training school for nurses has also been established in connection with this hospital, which has done a creditable work in furnishing trained nurses, and thus supplying a need much felt for a long time. The last report states there were twenty in training as nurses in this school including a graduating class of ten. Mrs. Buckley M. D. was connected with this work for some years.

Dr. Adams in Osaka.

Medical work was begun in Osaka by Dr. Adams in 1875, by organizing the *Naniwa dispensary*. This institution has been kept up from that time to the present. Mr. Mayegami who studied medicine and pharmacy with Dr. Hepburn in Yokohama, was one of the founders of this institution, and has been an interested co-worker and druggist in the dispensary ever since. Dr. Taylor took up the work in this place in 1878, and afterwards organized the *Shusei hospital* in the southern part of the city, which has gone through various stages of development and changes of name, and is now known as the *Choshun Hospital*. This institution has also had a creditable career, and during the last year has opened up a branch dispensary in a poor district in the southern part of the city. The report of the *Interne* for the last year shows that the number of patients who attended the hospital and the hospital dispensary was near five thousand (5,000) and the aggregate attendance (including subsequent visits) was over thirty eight thousand. This in connection with the work at the Naniwa dispensary and the dispensary in Hyogo, which are under the care of the same physician, gives a total of over six thousand (6,000) patients with an aggregate attendance of over forty two thousand during the year.

The medical work of the Mission has passed through various stages of development and changes, adapting itself to the facility with which the evangelical work of the Mission could be carried on, the changing conditions of the country, and the development of an educated, medical profession. In the early days of the Mission's work it was difficult to secure and hold a place for evangelical work, but it was comparatively easy to organize a company of Japanese doctors who were desirous of seeing and learning something of the western system of medical practice. These companies would secure a place to be used as a dispensary, and after a few visits of the missionary physician, who by his good works had in a measure allayed the apprehensions and softened the prejudice of the people, he would be accompanied by a lay missionary. In this way dispensaries were established in many of the near and some of the remote, towns and cities. The medical work was the vanguard of the missionary work, outside, of and to some extent within, the treaty ports, opening up the way and giving the evangelist a place and opportunity to work. Besides bringing relief to suffering humanity, it broke down prejudice and opposition, and secured a tolerance for the preaching of the Gospel of Christ to the people. It seems like a misty dream to look back to the time when we went with our pills and plasters, and stayed and worked where an European would not have been allowed to remain, had he not brought some tangible evidence of his good will. I well recollect our first going into Himeji; how we were scrupulously shut up in our jinrikishas from view for miles before we reached the place, hurriedly run into a large *samurai yashiki* and the huge gate immediately shut and barred behind us. We were prisoners and carefully watched, not that we might not get out, but that no one should get in to harm us. Here we were kept and not allowed out, but patients were brought in to us. After a few visits when our patients had made known what we were and the character of our work, we were allowed out on the street, but only within certain limits and always accompanied by a guard whose vigilence we could not evade. By and by the people became somewhat accustomed to us, our restraints were removed, and the lay missionary allowed to accompany us on our medical tours.

An aid to evangelization.

Privileged characters.

As time passed on the people's dislike toward the foreigner and their prejudice against Christian work gradually wore off somewhat, and the lay missionary through his helper could open up and hold a place of work as well as the medical man. Then medical work ceased to occupy the prominent place in missionary work that it at first had, and the medical man devoted his efforts more especially to healing the sick, bringing relief to the afflicted and thus further breaking down the prejudice against missionary effort. Medical touring was still continued. After a time when the medical man had established a reputation and had became known throughout the country, patients came from a distance to consult him, and he saw more patients by remaining at home than by touring. The interests of the work then demanded a more permanent location. Hospitals were, therefore, established and touring to a large extent was given up. This was also further rendered necessary by the development of medical science in the country, so that

Prejudice wanes.

most of the places were fairly well supplied with medical practitioners of their own and the desirability of medical touring lessened. Better facilities for the treatment of the more important cases in hospitals became a necessity for the success of the medical work, for medical missionary work to be respected and effective must be abreast of, and even in advance of, the medical practice in the country. Hence we were led to establish hospitals.

Development.

For the higher efficiency of hospitals trained nurses are necessary. The dissemination among the people of what medical science with good nursing can accomplish leads the people to avail themselves of its advantages in time of need. Thus a demand as well as a need for trained nurses was opened up. To supply this need the medical work took up the training of nurses, and established a training school for nurses in Kyoto in connection with the Doshisha hospital.

Training school for nurses.

Both medical touring and hospital work have their advantages as branches of missionary effort. Touring affords the opportunity of meeting a larger number of people in different localities, and giving an introduction of yourself and of the character of your work, but the Christian teaching given and the influence exerted are from their nature transient, and hence to secure permanent results must be frequently repeated and well followed up. Hospitals, on the other hand directly reach only those who attend them, and through them their relatives and acquaintances at home, but they afford opportunity for fuller and better Christian instruction of patients, and longer and more intimate acquaintance, and hence will secure more lasting and permanent results.

Touring.

But the medical man as his work increases, busy with his responsible duties, has neither the time nor the ability to make use of a large part of the opportunities for Christian effort which his work affords. Hence lay workers as evangelists are necessary to secure the full advantages that medical missionary work opens up, laboring among the in-patients and those attending the clinics as out-patients. For this work women, who succeed better in this capacity either as Bible women or lady missionaries, should be associated with the medical missionary. This has also become a recognized feature and prac-

Bible women.

INFIRMARY
CENTRAL BUILDING
SUPERINTENDENTS HOME. CLASS ROOM. NURSES' HOME
DOSHISHA NURSES' SCHOOL AND HOSPITAL.
ABIES-TYPE, TOKYO-SHISEI BUNSHA.

tice in our work. Thus the medical deprtment of the Mission has passed through these various stages of development and experience and now stands fairly well equipped.

During the time that Japan and the people were reaching out for things foreign and endeavoring to avail themselves of the advantages of them, teaching and schools were in the ascendency as branches of missionary work, and the general missionary had much to encourage him in the facilities allowed him and in the success and prosperity of his labors while medical effort retired from the comparatively prominent place it had occupied, and was looked upon as one of the lesser influences in the work. Medical missionary work in other missions was given up, and the thought that it might be just as well to diminish it, if not give it up altogether, was largely entertained by our own Mission and by the Board. But with the adoption of a limited elective franchise, and the establishment of the Diet, whose members are chosen by the people, a nationalistic sentiment and patriotism has been revived, which is the prominent feature of public thought and feeling of the times. A reaction has taken place; not things foreign but things essentially Japanese are in the ascendency; schools, teaching and general missionary work have suffered reverses among us, difficulty and hindrances are encountered in prosecuting the general work, while the medical branch has well held its own, and is again in prominence as one of the most effective and successful branches of missionary service.

Ebb and flow

One point kept constantly in view in carrying on the medical work has been to have the patients pay for their medicines as far as possible. The evils attending the promiscuous, free dispensing of medicines as practiced in most mission fields are many. Even when visiting patients at their homes they are expected to pay the jinrikisha bill, and a small fee besides. No one is refused because he cannot pay, but every one is expected to pay something at least toward his medicines. No one is given treatment and medicine gratuitously except as he is pronounced needy and worthy by some reliable Japanese. Thus the Board expense of the medical work has been small compared with the work done, and consists chiefly in meeting the salaries of the physicians, furnishing surgical instruments and surgical supplies. Some Board expenses were incurred in starting the Hyogo and Naniwa dispensaries, since then they have been conducted without expense to the Board, except as above mentioned. When in connection with the *ken* hospitals at Kobe and Okayama, these hospitals met these sundry expenses (not the salary). The establishment of the hospital in Kyoto was at Board expense, so also the Nurses' school was at Board expense. Though the hospital is now carried on free from Board expense yet the Nurses' school continues to receive an annual appropriation. The founding of the Choshun hospital (Shusei) in Osaka was an exception. No Board funds have gone into that institution from the first. The salary of the physician and the surgical supplies used by him in his work there is all the expense it has been to the Board. The idea of complete self-support has been

Pay for your medicines.

pressed on this institution as rapidly as deemed prudent, till now it contributes something monthly toward meeting the expense of the missionary physician there and at other points, and also for the aid of such poor patients as he sees proper to help. A certain amount of benevolent work has always been insisted upon and pressed, till now this last year the hospital has established a dispensary in a poor district in the southern part of the city, where medicines are furnished at the lowest possible price, and besides over three hundred patients have received free treatment at an expense to the hospital of over three hundred and fifty yen. This is the benevolent work of the hospital alone over, and above what has been done through other sources.

Self support

The question is often asked:—Are missionary physicians needed in Japan? and is it desirable that others be sent out? While the physicians on the ground, having established a reputation and being widely known, are doing a large and truly needed work, a work that would be much missed were it to cease, yet a new medical man would find it difficult to establish a reputation and do much in a general way in the present condition of medical practice, and the animus and sentiment of the people toward foreigners and things foreign. Still there is a large amount of benevolent medical work that ought to be done. The number of sick poor who suffer and endure because they cannot meet the expense of even inferior medical treatment is large. The Christian church in Japan has not waked up to her duty, nor is she conscious of her obligation to the sick poor or the unfortunate. It is a Christian duty to alleviate suffering and mitigate distress, to aid the poor and needy, from philanthropic principles outside of the thought that converts may be made thereby. The Christian communities springing up here and there have very imperfect ideas of what their duty and privileges are toward the poor and needy, or of what is being done in Europe and America, and in all civilized Christian countries for the unfortunate classes. The Church in this country much needs the teaching of principle and example in eleemosynary work, and he who as a physician is ready and willing to engage in this good work in humble lines will find much work to be done for many years to come.

Is there a call for more medical missionaries.

Work for the poor.

W. T.

In a recently published annual report, Dr. Taylor sums up his twenty one years of medical work in this country as follows:—

Number of patients... ... ... 44,179;
Sum of consultations 215,565;
Surgical operations 3,244;
Number of patients visited at their homes... ... ... 10,586.

The statistics for Dr. Berry's work are not available at this writing, but they would fall not much, perhaps not at all, below the above.

Surely our honored physicians have filled a large and useful place in the varied service of the Mission.

ASYLUMS AND SCHOOLS FOR THE POOR.

CHURCHES and charity go together. Wherever there are Christians, organized forms of charity are sure to arise. Greatly as the church has erred through lack of wisdom as to *methods* of giving, she would have been far more derelict in duty than she has been, had she failed through lack of affection to give at all. The "new charity" is showing that nowhere else in the world are knowledge and wisdom more needed than in the administration of bounty, but it demands as much as ever what was often the sole characteristic of old time charity, "a warm heart and an open hand."

Prior to the present era, Japan had no organized charities. There was little occasion for them. Every neighborhood or daimiate cared to some extent for its own poor with a sort of family feeling. Though the cases of suffering and neglect were numerous they were not obtruded on society at large. The only beggars, speaking in general terms, were priests, pilgrims and wandering *samurai*, and they were aided by individuals as much for the blessing or protection received as for the help given.

In old Japan.

The blind and dumb were taught, but not by society at large, a few simple arts, and thus became self-supporting. Nothing was done for any other class of unfortunates.

But during the past quarter of a century, Japanese society has been reorganized on the modern plan. The first profesosion open to advanced students was that of medicine. Hos-

pitals of all kinds are now found in the land, a few asylums for the blind, insane and dumb have been opened, local benevolent associations are very numerous, charity bazaars, concerts, and theatricals are quite the fashion, the Red Cross Society is especially flourishing, and every earthquake, epidemic or flood, starts up organizations for the relief of the needy.

Even Buddhists have felt the pressure of this modern movement, and now have their orphanages and other charities. All this has resulted from the stimulating example of Christians and Christendom.

From force of circumstances noted elsewhere, a large part of the time and strength of early missionaries was given to educational work. Mission schools were established in many places, but these and the medical branch of missionary effort are purposely excluded from the scope of the present article. In a few cases, such practical branches as dressmaking, tailoring, cooking etc. were taught, and of course there was much private personal aid, but no systematic, long sustained effort by Protestant Christians in the line of practical charity appeared, until the Okayama Orphanage and the Industrial School for poor children in Kobe were opened. (Some of the Roman Catholic schools and orphanages date back to 1871 and 1873.) It is a noteworthy fact that in both these instances, the founders were Japanese and were members of Kumiai churches. The institutions have retained a firm hold on the native Christians, while drawing at the same time on the purse strings of missionaries and Western Christendom.

A start is made

The Okayama Orphanage was opened in Sept. 1887 by Mr. J. Ishii, a young medical student, who felt called of God to adopt three orphan boys, open a home in a Buddhist temple rented for the purpose, and later to abandon his professional studies, burn his books and devote all his energies to the care of needy children. A man of ardent faith, simplicity of nature and intense devotion to whatever cause he espouses, he has infused his own spirit of self-sacrificing service into the helpers associated with him and the children for whom he lives. The institution has passed

through many trials, but they have served only to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last bowl of rice but the prayer of faith has brought relief.

In the nearly eight years of its existence, some 385 children have come under the genial influence of "Father and Mother" Ishii's Home. Including sixty children and four helpers who are living on the Asylum farm in Hiuga, there are now 275 inmates of whom 260 are children or youths. The receipts count up over $25,000. Two-thirds of this sum have come from abroad.

In imitation of Mr. Ishii's widely known work, orphanages have sprung up in various places, the most noteworthy being Mr. S. Hongo's "Morning Star Orphanage" at Nasu no Hara with forty one inmates; Mr. T. Hayashi's "Hokkaido Orphan Asylum" near Mombetsu with thirty children; the Home for Orphan Girls established by the Women's Society in St. John's Church Osaka, twenty two inmates; and the Nagoya Benevolent Institution with thirty eight inmates. Other asylums.

While these institutions are largely unsectarian and very interdenominational, Presbyterian influences are largely predominent in the first two, and Episcopalian in the last two, while Kumiai (Congregational) influences control the asylums at Okayama, Maebashi and Kobe. There are to-day twelve orphanages under Protestant and seventeen under Roman Catholic influences.

The Tamon Church in Kobe opened its Night School for poor children in the summer of 1888. The Bancho Church Tokyo followed with a "Neighbor-loving Society" in October of the same year. Other churches and denominations followed the good example thus set until now these "ragged schools" with industrial, kindergarten and other annexes are found all over the land. Schools for the poor.

Within the field of our own Mission, special mention may be made of The Airinsha (House of Neighborly Love) opened by Kyoto station in 1892 and placed under the special care of Dr. Gordon. It has forty five pupils in its kindergarten, forty in its night school, and by lectures, medical attendance, and

other methods does much valuable service for a needy section of Japan's old western capital.

In Jan. 1891, Miss Judson aided by Mr. S. Nishimura opened a night school for poor children at Matsuyama on Shikoku. An industrial department has been added since. Some sixty names are now on the roll.

Other institutions of a similar nature are referred to elsewhere.

It will thus be seen that true Christianity or love in exercise has taken firm possession of hearts and lives in the far east. The principles of Christ's teaching are lived, not merely believed. Character and conduct are emphasized as essential witnesses of a credible creed. Christian charity to the point of heroic sacrifice is demanded of those who would lead their fellows to the foot of the cross. The leaven of that kingdom which is love as well as faith, is working powerfully in the church of Japan. The future is bright with hope, for activity founded on personal loyalty to Christ and an intelligent love for man is the watchword of the hour.

J. H. P.

PART IX.

SIDE LIGHTS.

1. ANNUAL MEETING AND THE MISSION CHURCH.
2. SACRED MUSIC.
3. ABANDONED ENTERPRISES.
4. JAPANESE PIONEERING AND WHAT IT PROMISES.

Even those things which seem adverse have a bright side. In some mission fields the converts accept without question the views of the missionary, and there are no theological wanderings. This, however, is because of a low grade of intellectual development. It is a condition far less desirable than that of Japan where even that which gives us anxiety is an evidence of intellectual and often of spiritual activity. Let us rejoice that we are among men who think, rather than among those who merely assent. Even some of those who seem to be going to dangerous extremes may, like Job when he uttered his almost blasphemous words, be still in their hearts clinging to God, and so may be really safer than some of those who are outwardly orthodox.

The departures from the churches are not altogether to be regretted. A garden is not injured by being weeded.

After all, the past months have seen an advance. There are many countries where the hearts of the workers would be full to overflowing if they could see such a rate of increase as causes sorrow to us. If the record of the past year seems somewhat dark it is because it is set against the bright background of what has gone before. O. Cary.

I brought back with me a very good impression of America, and some of the so-called cosmopolitan spirit.

You must remember there was a time when our people wished to kill you missionaries and even at such a time you never said "Then we will go home." You must not take the matter of seeming opposition to missionaries too seriously. The time has not come yet for us to break our relations with the American Churches. Rev. Y. Mashino, Annaka.

All who believe in Christ experience an extraordinary change...At the same time, we become conscious of a new, a divine vigor which the bones have not before felt, nor the flesh known, nor the body manifested. Investigating further this new knowledge and vigor, we perceive that they have not come upon us from without, like a flash of lightning which blinds the eyes, or a peal of thunder which deafens the ears; we know by experience that they flow forth from within the soul of every believer. Yet if we consider more carefully their origin, we find that they spring from a hearty faith in Christ and an intimate communion with Him. It is impossible that our shallow hearts should be their source. Rev. D. Ebina, Kobe.

In my judgment the prevalence of the nationalistic spirit has had the effect of making missionaries too cautious, not sufficiently aggressive and self-assertive. All should strive to make the fullest use of their gifts for the advancement of the work, to become worthy leaders, not for any selfish purpose but only for Christ's sake and that of His Work. A. W. Stanford.

"Silence is better than speech." We had better shut our mouths at such a time as this and let our actions be eloquent. Y. Aoki, in a recent letter.

The burden of work has increased faster than our faith and courage to meet it. Rev. A. Miyake, Osaka.

America and Europe are grappling now with the gigantic labor problem. The rapids of a social cataclysm lie just ahead of Japan.

Rev. I. Abé, Okayama.

ANNUAL MEETING AND THE MISSION CHURCH.

THE *esprit de corps* of our Mission has always been one of its marked characteristics. This mutual love and loyalty have been largely owing, among other causes, to our annual meetings and our Mission church. An historical sketch that ignored these powerful factors would be a shell without its kernel—a body without a soul.

These annual gatherings, so rich in stirring memories, discussions and decisions, have been held by turn or for a series of years at each of the three central cities of our earlier field, Kobe, Osaka and Kyoto, at Arima among the hills, on Mt. Hiei's wooded slope, and now again with an apparent fixity of purpose at the mother station of our field, beautiful Kobe. The present will be the fifth year in succession that we have met in early July at the home of our first and leading girls' school, Kobe College.

Annual meeting.

In early years our sessions were private, and hence more familiar and informal, but beginning six years ago by throwing them open to a committee of our Japanese brethren, we have made the meetings more and more public and formal, until now with the exception of specially designated private sessions, they are open to all who care to attend. Looking to a further development in the line of helpful discussions on questions of general policy, Biblical criticism and spiritual growth, the custom of having an opening address on some timely subject was inaugurated in 1893, Mr. Cary reading an able and stimulating paper on Self-Support. The coming meeting will see further progress along this line.

An annual sermon, the observance of the Lord's Supper, usually with baptisms and a children's service, lift the spiritual

tone of our gathering, and being held in the name of the church as well as that of the Mission, this reference to these occasions of peculiar blessing makes a fitting connective between the two parts of my subject.

The Mission Church of Christ in Japan.

As stated in its printed manual, this church was organized in Kobe, Japan, Nov. 23–24, 1892, as the Union Church of Christ in Kobe. There were twelve original members, all of them missionaries of the American Board—the whole mission at that time—except Mr. and Mrs. P. S. Cabeldu, English residents in the city.

Owing partly to our Congregational polity, partly to that of the Japanese temperament, and partly to the strong attachment of many missionaries to the old home church, not one of our Mission nor its employees, with the exception of Lieut. Foulk and of course Dr. Neesima, has joined the Japanese churches.

Desiring for the good of the Mission as a whole as well as for ourselves individually and the sake of our families, to be associated together in some formal relationship here in Japan, this church was formed.

Various changes have been made at different times until now our organization is known as The Mission Church of Christ in Japan. There are two classes of members, full and associate, the latter still retaining connection with some church abroad. Branch churches at the various stations enjoy full church privileges, the pastor sends out on an average, one circular letter a year through his broad diocese covering nearly a thousand miles, and as many of the members as possible come together in the summer for at least one Sabbath of spiritual uplift.

A unique church.

The roll of pastors in as follows; D. C. Greene, three and a half years; O. H. Gulick, four years, (in three periods); E. T. Doane, one year; R. H. Davis, four years; A. D. Hail, (Cumberland Presbyt.) three years; J. D. Davis, two years; and J. H. Pettee since Jan. 1889.

The children of the church and the Mission were organized into a C. E. Soc. on Aug. 18, 1887. Its list of Presidents is as follows, each one serving a year; Miss Dudley, Miss Howe, Winifred Atkinson (two years) Sarah DeForest, Katherine Berry, Elizabeth Pettee, Roger Greene. Junior C. E. Soc.

In addition to sustaining regular weekly meetings at the various stations and engaging in personal Christian service, the children raise through their society some fifteen dollars a year for missions, commit to memory portions of Scripture, and answer questions proposed by the pastor and others. Last year the principal one of these questions was the ten and twenty best names in the Bible for Jesus. Christ, Saviour, Immanuel, Vine, Lamb of God, Prince of Peace, Messiah, Son of God, Redeemer and Shepherd were the ten receiving the highest number of votes. Six questions are before the society for study this year.

(1) What are the ten best sentences of all Jesus' recorded words in the Gospels? (2) Which one of his parables do you like best? (3) Which one of his miracles (not including the Resurrection)? (4) Name ten great Protestant Cathedrals in the world. (5) Name ten great Roman Catholic Cathedrals in the world. (6) Name ten of the most celebrated Protestant Churches, not buildings, at the present time. Tell for what each one is celebrated, notoriety of pastor, large membership, institutional character or missionary activity. This year's questions.

The members of the church make use of a prayer card, by which union in prayer is secured, a part of the field and a foreign country being assigned to each day in the week.

There is space for but a single reminiscence out of many in the history of this unique church, *one-third of whose resident members are ordained ministers, and nine-tenths adult missionaries.* Early one Sabbath morning in August 1893, as the pastor was preparing for a special communion service to be held that day in the chapel tent among the mammoth cedars on Mt. Hiei, he received a note from Mrs. Louisa L. Gulick, so pleasantly known to the Mission children as "Grandma Gulick" in which were these words "I wish very much to join with this precious band of disciples, and if you think best I shall be very glad to be made one with you to-day." Her wish was gratified and our church roll extended. Ten months later she was called to the higher fellowship of the saints above. An incident.

The permanent church and C. E. motto is "Disciples." More than any other single word it expresses the spirit and purpose and fellowship of our annual meetings and our organized

church. Disciples of Him who lived to love and who died to save, disciples of the Great Head of the church, disciples of Him who came to fulfil the best of the past, to lead in untrodden paths, and to teach the deeper meaning of sacrifice and service.

J. H. P.

SACRED MUSIC.

ONE of the interesting phases of the growth of Christianity in Japan during the past twenty five years, is the development of church music during this period. The first hymns were unavoidably crude and mirth-provoking, little calculated to arouse religious feelings. In this respect however, the infant church of Japan fared no worse than the church in western lands two or three generations ago. A modern congregation familiar with the verse,—

"Let every creature rise and bring
Peculiar honors to our King,"

would find it difficult to sing the following without smiling :—

"Ye monsters of the bubbling deep
Your Maker's praises shout,
Up from the sands, ye codlings peep
And wag your tails about."

The missionaries who made the first translations could not wait for the advent of Japanese Christian poets to compose the songs for public worship, and even today it is a matter of regret, that so few of the hymns in common use are of Japanese origin. These few however are greatly prized, and are chiefly the work of three or four men.

Translated hymns.

Translations of the standard hymns in use among English speaking Christians, form the bulk of the hymns sung in the Japanese churches. In recent years, there has been a great improvement in the quality of the translations. Japanese Christian scholars, endowed with the poetic sense, are exhibiting exceptional skill and fidelity in rendering into graceful and simple Japanese, many of the precions hymns of western lands.

The small collections of ill-translated hymns of early days, bound in paper covers and without tunes, have been replaced by large hymnals, bound in cloth and leather, with music affixed to every hymn. It was in connection with the printing of one of these books in 1888 that music-type was first made and set up in Japan. First use of music-type.

Three of these hymnals, quite handsome in appearance, contain an aggregate of over 500 different hymns, set to 430 different tunes. In addition to these hymnals, a small collection of Christian kindergarten hymns have been completed, besides two or three small books of Christmas and other hymns for children. Nearly all of these books have been made within the last ten years, and are therefore comparatively new.

The majority of the Christians are yet unfamiliar with the bulk of the hymns now in their hands. The need of the hour is not an increase in the number of hymns but an added poetic element in the translations already in use. Present needs.

When the Japanese church gives birth to a Watts or a Wesley who by a gift of nature has the lyric fire, then hymn-making and hymn-singing in Japan will no longer be a work of labor, but will be the natural and spontaneous expression of hearts swelling up with praise to God. The greatest obstacle to a rapid development of church Psalmody in Japan, is the general inability of the people to sing foreign music.

For two and a half decades, Japan has been advancing with astounding rapidity in almost every department of western learning; but in music her progress has been comparatively slow.

This is not because western music was left out of the programme of reforms when the country was thrown open to foreigners. A music school established by the national educational department, and maintained at government expense for many years, has done some good. Slow progress.

The purpose of the school was to train teachers of music for the public schools.

It has never received the hearty support that it deserved and today is languishing on account of diminished appropriations as

a subordinate branch of another school.

Small reed organs, charts and elementary singing books can be found in every large public school, and instruction books for the organ, violin, and accordion are for sale in every large city. As a result of the influence of the military and naval bands, private brass bands have been organized in two or three of the larger cities.

Notwithstanding these efforts and influence, the pupils in the public schools cannot sing western music and the general public remains indifferent to its study. Christian schools have had the special advantage of instruction in music from foreign missionary teachers. Moderate success has been attained among the pupils of the girls' schools. They can sing part music with an encouraging degree of accuracy and a few of them have become proficient players on the organ.

Singing.

These pupils with the missionaries have done much to improve the singing in some of the churches, where at times one may hear an alto or a bass voice break in upon the universal custom of singing in unison.

Again, the slow progress of music during these years has not been due to the lack of a musical nature in this people. It might rather be said that they are innately musical in their love for rythmical sounds. Among the Christians, hymn-tunes with a strongly marked rythm in the melody become favorites at once, because they stir up the gayer emotions, while the simple, easy-flowing, but sedate and spiritual tunes of Monk, Dykes and others are little used.

Perhaps in no country in the world, is the exhortation, "let *all* the people sing," less needed. The singing in the churches is emphatically congregational. The fact that a tune is unfamiliar to a person, who perhaps for the first time in his life takes a hymn-book into his hands, gives him no concern, nor does it deter him from doing his part in "swelling the sound."

Congregational singing.

The slow progress of music is due perhaps to this one cause as much as to any, viz:— the prevailing idea that music is simply

AT THE HEIGHT OF ITS PROSPERITY.

a pastime and, has no higher use than to amuse. A hopeful sign is the increasing interest which some of the leading pastors take in church singing and in the general subject of hymnology.

This interest has been awakened by the discovery that even the present hymns do often affect the heart and lead to conversions. The statement has been publicly made that out of 100 persons who gave testimony as to the cause of their conversion, twenty ascribed it to the impressions received from the singing of Christian hymns. The importance of a moderate musical training for pastors, evangelists, and Bible-women, is becoming more and more apparent, and may lead to the step of placing singing among the required studies in theological and Bible schools. The Christian church here must show that music has an ethical value and is a study worthy of the closest mental application. Then the young men and the young women will show a willingness to devote a reasonable amount of time, through a number of years, to its acquirement, and a brighter day for music will dawn upon this land.

Value of Christian hymns.

G. A.

ABANDONED ENTERPRISES.

THIS is a startling title for a chapter on mission work, and if we were to record all the little preaching places, all the Sunday schools, all the boys' and girls' schools, and all the various forms of Christian work that have been given up since we began our mission, we should certainly appear to be more fickle than even the Japanese seem to some foreign eyes. Our Mission has had new problems quite unlike those in any other mission field, and we have had to do our share of experimenting in constructing a science of missions, which is by no means yet perfect. But a caution is necessary. Most of these seemingly abandoned enterprises are easily accounted for by stating that they were never intended to be any thing more than temporary and merely feeders to the more permanent churches and schools. Such were the preaching places in the

Why abandoned.

houses of Christians or in near villages and towns. Such also were house-schools and night-schools of early days. But these were naturally dropped when the work began to crystalize into organized churches and schools which demanded *all the strength of both natives and foreigners* that had been spread over so much ground in smaller and more numerous endeavors.

It is the prime object of missions to establish *churches of the Lord Jesus Christ.* And of the seventy five churches that have grown up in connection with our work it is our privilege to gratefully record that not one has been abandoned, though most severe trials and discouragements have come upon a large proportion of them.

No churches lost.

We cannot say as much of some of the large schools which we all hoped would prove permanent and for which great sacrifices were made by the Japanese as well as by the missionaries. One of these was the Tokwa (Eastern Flower) school of Sendai. It was Dr. Neesima's name and influence that led to the opening of this school in '87. Many prominent Japanese urged him to this step, generously endowing the school with a fund of about $15,000.00, and openly requesting that the school be conducted on Christian principles. The provincial government favored the plan, the trustees erected the necessary buildings, and employed all the native teachers, we providing only the foreign instructors. During the five years this school of one hundred and seventy five pupils existed, the members of the faculty were harmonious, the students diligent and eager, and the work was a success both in its Christian influence and in its educational reputation. But the jealousy of goverment schools combined with a strong Buddhistic and anti-foreign sentiment produced so much opposition that it was deemed wise to close the school.

Boys' school at Sendai.

Here was an experiment hitherto untried on mission fields in that it was education based on Christian principles, and yet not one of the trustees or the financial supporters of the school was a professing Christian.

Another large experiment of a similar nature was tried in

Niigata in the same year that the Sendai school had its beginning. Here too the local authorities were favorable, and influential Japanese generously supported the establishment of both a boys' and a girls' school. Suitable buildings were erected and as many as one hundred and eighty boys in one, and ninety four girls in the other were on the rolls. But after a short time it appeared that the faculties were not harmonious, party spirit entered the schools, and though very extraordinary sacrifices were made for five or six years by both natives and foreigners, the constant changes among the teachers, the internal difficulties among the scholars, and the very strong Buddhistic sentiment of the whole province, brought on financial troubles that compelled the closing of both schools. Niigata schools.

These are the main enterprises that would come under the designation *abandoned* during the twenty five years of our Mission's existence. But when we remember the many who became Christians from their connection with these schools; the many who are enthusiastically doing Christian work the motive of which dates back into these schools; the many who see in these trying transition days the growing necessity for education on Christian principles; and especially when we look upon the large schools in Kyoto, Osaka, and Kobe which scores of students have entered through their connection with schools now abandoned, we cannot regret the time and strength and money that were given, and we cannot doubt that the valuable experience gained is of permanent value to our work.

J. H. D.

JAPANESE PIONEERING AND WHAT IT PROMISES.

IT is the nature of Congregationalism to explore and experiment. The very freedom of its polity, encourages if not demands such pioneer service. This is especially true along intellectual and ethical lines. The history of the denomination amply justifies such generalization. Colleges and settlements, Biblical criticism and broader theories A daring denomination.

of truth with their applications, mark the path of its progress since the days of Browne and Barrowe, Robinson and John Harvard.

That the history of the denomination in Japan would prove an exception to this rule was expected by none. On the other hand, that this lively land of the orient with its quickly responsive, change loving, intellect worshipping people, would in so short a period, break from the restraints of the past, display a marked impatience with all conservatism, enter boldly on the most advanced lines of modern thinking, welcoming and apparently accepting, at least for a season, the most radical theories of this fearless and almost irreverent age, was hardly expected, save possibly by a few of the closest students of Japanese character.

Japan is in quick touch with the latest discoveries and freshest theories of this boldly aggressive era. Among all evangelical bodies, the Kumiai is the most sympathetic toward new views and new methods. Her foremost writers and thinkers seem well-nigh reckless at times in their destructive criticism. Not merely do missionaries and foreign boards, present methods of work and existing creeds, come in for sweeping condemnation, but the Bible and the church are attacked with alarming freedom. The present especially is a time of great unsettling. An intense ferment of thought has been going on during the past four years.

A critical attitude.

Dissatisfied with the Christianity developed and taught in the west, and feeling that there must be some meeting ground for the best of the east and the west, some writers have tried to find it in a curious mingling of Ritschlian Christianity, Confucian ethics and oriental mysticism. They come painfully near rejecting faith in the personality of God and leave the whole subject in a haze so far as constructive work goes. There is no present prospect of their views being accepted permanently, even by these keen writers themselves, let alone others. They regard their mission as that of agitators, to keep thought from stagnat-

ing, and they champion every new teaching advanced by men of letters.

In the realm of Biblical criticism, such radical scholars as Wendt and Harnack are the favorites with a few Japanese students, and while they stoutly assert the superiority of Christianity over other religions, its supernatural elements are practically discarded.

Some Japanese preachers are almost wholly subjective in their views of Christianity. Whatever they appropriate to themselves and find of service, is truth to them, and they are very reckless in discarding other doctrines, however sacred to the church at large. Their one objective standard and material goal is civilized Japan. The nation and her people are their alpha and omega. Their sermons are largely political in the broad sense of the term. They are prophets of regenerated Japan, but their eyes seem blinded by ardent patriotism to some of the low ideals of their fellow countrymen. "Japan is to-day a Christian nation." "The Japanese no longer worship idols any more than Americans worship the statues of Washington and Lincoln in their public gardens" are illustrations of their subjective reasoning about acts of their less advanced countrymen. Political preaching.

Some advocate extreme independence, not only from foreigners, but also from the hampering restrictions of monthly stipends. "Statesmen and evangelists should not be salaried workers. Then they can be true reformers." One or two are budding out as sociological reformers. In their thought the duty of Christians is to prepare for the labor problem which looms up just ahead.

These are some of the views emphasized by the radical, eccentric, destructive, progressive minority among prominent essayists and orators. There is besides a sound, weighty, cautious body of influential writers and preachers, who hold by the old land-marks and distrust extreme higher criticism and reckless innovations. They do not fear the new, neither do they discredit the old. The conservative majority.

The situation may be summed up as one of great interest, anxiety and promise. The rising self-consciousness of the nation discloses itself among Christians as among others. They are determined to keep abreast of the times, and if possible to lead in newest Japan. They are conscious of a high aim, and will risk much to keep in touch with the aspirations of their nation and the development of the age. It is easy to criticise details and lament extravagances. It is not so easy in individual instances to clearly distinguish between essentials and non-essentials, the spiritual and the material.

The native church is now of age. It will think and act for itself, and will even make a show of its liberty. This may seem childish but it is a natural outgrowth of long insulation, the Japanese temperament, and the extra-territorial system. It is a reaction from the imagined bondage of the past, the necessary precursor of a stable, self-reliant development. The Kumiai church of Japan believes it can avoid a repetion of American Congregational history in its relation to the so-called liberal bodies, by a wider fellowship than the church in the west dares venture. Hence its broad theology resulting in the unsettled faith of some workers, though of not a single church, and of strong conviction on the residuum of faith. It believes it can lead the nation in ways of righteousness and prosperity. Hence an altogether undue proportion of political preaching. It believes it can establish a material Kingdom of Heaven in Japan. Hence sociology and kindred ethics.

Causes of present agitation.

How far it will succeed it is too early to predict. How far its leadership will be modified by slower moving bodies of Christians, is an interesting question of the near future. How far it will serve to these as a beacon and how far as a barrier, how far as the spirit of wisdom, and how far as that of warning, no foreign critic at close range dare prophesy. That on the whole, more good than harm will result from this free play of ideas and methods, and that with much of temporary loss to objective standards of truth, there will accrue more of personal loyalty to the fundamental conceptions of Christianity, is the writer's clear and calm conviction. J. H. P.

PART X.

LOOKING BACKWARD AND FORWARD.

1. STORY OF THE PAST TWO YEARS.
   - A. IN BRIEF.
   - B. THE NARRATIVE IN DETAIL.
2. A LETTER FROM THE KUMIAI CHURCHES.
3. THE BIBLE SOCIETIES.
4. THE FOREIGN EDUCATIONAL SOCIETY OF JAPAN.
5. THEN AND NOW, 1869—1895.
6. MESSAGE OF THE FIRST QUARTER-CENTURY TO THE SECOND.

History in Japan has never been made so fast during this year. It has gone by leaps and jumps. The difference between the Japan of 1893 and of 1894 is *tenchi no chigai*, the difference between earth and heaven. It is the difference between a nation regarded as semicivilized and inferior—admitted to treaty relations with the West, but denied judicial and tariff autonomy—and a nation having full political equality with the most aggressive of Western powers, and startling the world into admiration over a series of brilliant victories on land and sea. . .No word for the last six months has been so popular in Japan as *Gi sen*—Righteous War. It means far more than simply a just cause for an aggressive war. It stirs up the deepest traditions of courage and loyalty and enthusiastic devotion to their Emperor, of which their history is so full, and it inspires even the common people with the old *samurai* spirit of absolute willingness to die for the honor of their divine ruler.

J. H. DeForest.

Christianity in Japan has already reached a stage that no other missionary field has ever attained. . .I believe that with few exceptions the Japanese pastors and evangelists are more or less liberal in their theology. . .That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in course of time, is almost above doubt and it is only a question of time. . . .Japanese Christians will not be satisfied to remain long under missionary auspices.

Prest. H. Kozaki, Kyoto.

If we would return to the self-denying spirit of former days we should have revivals as we had them then.

Rev. T. Koki, Osaka.

The tale of the dead is sad, that of the living almost sadder. Destitute cases must be seen to be appreciated.

G. M. Rowland.

There are no bishops in the Kumiai Churches. Even Neesima was only a servant of God. Let no one think he is called to lord it over the churches.

Rev. K. Ninomiya, Matsuyama.

The greatest encouragement at the present time comes from the attitude of those outside the church, the greatest discouragement from that of the church itself.

Testimony of several missionaries and pastors.

STORY OF THE PAST TWO YEARS.

IN BRIEF.

A waxing and then waning anti-foreign, anti-Christian sentiment; treaty revision at last accomplished; the whole country opened to touring by the granting of year passports; special relief work for sufferers by flood and earthquake; almost complete absorption, while it lasted, in the war and special work growing out of it; the starting of five parish newspapers; undue attention given to Biblical criticism and extremely radical views; increasingly lax views on Sabbath observance and church attendance; continued and in places successful agitation for abolition of licensed prostitution and in favor of other moral reforms; successful revival of the independence question; general prosperity of Sabbath schools with half a score new ventures in that line; 1131 baptisms, six men ordained to the ministry; seven new churches organized; a large number of church celebrations including two twenty year ones; some ten new church or Sunday school buildings erected or purchased; half a dozen troublesome church debts lifted; extensive use of the sciopticon in five stations; withdrawal from the ranks of Christian schools of two institutions; confiscation by the same of two houses built for missionary residences; gift by the Board to Japanese institutions, with accepted conditions, of thirteen houses and much land; increased attendance at boys' and decreased attendance at girls' schools; an increasing amount of street chapel preaching and distant touring; many new tracts issued; new missionary ladies still asked for; general attachment of Christians to their churches; plans for foreign missionary service, both educational and evangelistic, in Korea and Japan's newly acquired territory; an increasingly exacting demand for men of power and experience in the pulpit; and together with a

lessening regard for the Sabbath and regular church ordinances, a longing for a more practical ideal of life in the church, especially with reference to various sociological problems; tell the main story in a single sentence, and throw one vivid flash light over a large amount of earnest activity wrought in behalf of ambitious Japan, in the name of Christian discipleship.

THE NARRATIVE IN DETAIL.

THE Japanese are a homogeneous people, and of a strongly marked emotional temperament. One idea sways them and for a time rules the land. All reports testify that religion has not been that ruling idea during the period under review. First it was the anti-foreign agitation in various forms, until treaty revision, long delayed, became a certainty. All honor to the two great English speaking nations for leading in this work of common justice to a far eastern empire.

Revising the treaties.

Though the new treaties do not go into effect until 1899, one immense gain to missionary work has already resulted. This is the free granting of passports, covering the whole empire, and good for one year from date. This single change almost revolutionizes missionary service. It multiplies many fold the foreigner's efficiency and opens more doors for direct evangelistic service than his strength and time will allow him to enter.

Following the order of importance though not of time, the next great event which has exercised wide influence upon Christian work these past months, has been the war with China. By a series of brilliant victories, unbroken by defeat and save in two instances, unmarred by questionable conduct, the Japanese army and navy have freed a weak nation, humbled a merciless foe to themselves and civilization, astonished the world, raised the standard of international ethics, and advanced their beloved Japan to the position of a strong power among the nations of the world.

The war and its results.

The influence upon evangelistic work of all the excitement growing out of this war has been both helpful and disastrous. What Mr. Cary reports of the Kyoto field is substantially true of the whole country.

"This has naturally brought the patriotic spirit to the forefront. There have been advantages in this; among these has been the opportunity to dispel the old accusations that Christians were without love for their country. A large proportion of the addresses to unbelievers have consisted of praises of Japan, and rejoicing at the way it has astonished the nations of the world. Such speeches, however valuable for other purposes, are not likely to lead the hearers to ask, 'What must I do to be saved?' The war has also made it harder to gain the attention of the educated people, whose interest is so much absorbed in its progress. Hence those classes that have hitherto been most easily reached do not come to the preaching services; and the way of reaching the working classes who are less excited over the war, has not yet been discovered. The latter are as a rule too busy to attend meetings. In most of the modern manufacturing establishments the operatives are divided into two sets; one working from six in the morning till six at night; the other, during the twelve hours of night. The only regular rest-days are on the first and fifteenth of each month, and after these holidays the night and day gangs exchange places. The Nishijin weavers and others engaged in domestic industries often work from early morning until ten or eleven o'clock at night. The difficulty of getting such persons to hear preaching, or even of reaching them in their homes is evident."

Aggressive work along established lines being unsuited to the temper of the times, the Christians began to ask if there were not special lines of effort that might be followed for a season. Appeal followed suggestion, and organization followed appeal, interdenominational and even international committees did good service. There was a hearty response from all over Japan and the Christian world, which resulted in efficient Red Cross work; the sending of five Christian Japanese chaplains to the front; the distribution of over 2,500 Testaments and 120,000 copies of the Gospels among various divisions of the Japanese army and navy; scores of special preaching services and lantern lectures before attentive audiences of soldiers; the opening of reading rooms; the publication of half a score new books, including one of hymns, for the same class; and much personal conversation on the great concerns of life.

Work for soldiers.

Among American Board or Kumiai workers engaged in this

extra service, special mention may properly be made of Miss Talcott's half year of personal visitation among sick soldiers at Hiroshima, and of several Bible women associated with her; of Mrs. Neesima and Doshisha nurses engaged in Red Cross work; of Rev. Messrs. T. Miyagawa, and H. Yamanaka, two of the five chaplains sent to the army in China; of Mr. Allchin's popular and instructive lantern lectures before both high officials and common soldiers; and finally of the music of the Okayama Asylum band, whose farewell to the soldiers embarking for China at the port of Hiroshima, pictured on another page, was the most dramatic and telling piece of Christian service in the whole campaign.

It should be recorded that at the request of the Mission and the interdenominational committee Dr. Gordon held himself ready to go to China as a chaplain in company with Rev. A. D. Hail D. D. of the Cumberland Presbyterian Mission, but that the necessary government permission was not secured, though many high officials strongly favored the movement.

Christianity is a far different thing to the Japanese soldier from what it was a year ago. It is also a different thing to the nation at large. It is no longer looked upon by intelligent people as the enemy of patriotism, and of progress. Men are not yet willing to accept it for themselves but they are ready to have their countrymen accept it and live by it. *This is the great gain of the year, and it paves the way for greater gains in years to come.*

Next in the line of special movements may be mentioned flood relief work on quite a large scale in both Okayama and Tottori prefectures, in the former of which occurred disastrous floods for two years in succession. The distinctly relief work was immediately followed by the organization of an evangelistic corps, presided over by a missionary and with a strong executive committee of three Japanese evangelists, one layman, (Mr. Ishii of the Orphan Asylum) and one woman, which organization did effective service, partly educational and partly evangelistic, for one year, and materially

Relief work.

FAREWELL TO SOLDIERS
EMBARKING FOR CHINA.

ASYLUM BAND AND
HIROSHIMA CHRISTIANS.

advanced the good name of the Christian religion in all that region.

In Tottori likewise, the missionaries and Japanese Christians spared no effort in the line of timely and telling service.

Last autumn a most disastrous earthquake shook the city of Sakata, one hundred and twenty-five miles north of Niigata. Our missionaries in the latter city, in company with Dr. Greene of Tokyo, visited the afflicted region, rendered much personal assistance, issued an appeal which secured from foreign residents of Japan some $1500. in silver and to quote from Mr. Pedley's report "effective relief work was carried on for several weeks in co-operation with a committee from the Niigata church. The Ladies' society (of Niigata) also rendered material service in preparing clothing, bedding and other useful articles to ship to the many sufferers." Just as this survey goes to press, Mr. Pedley reports a most disastrous fire at Shibata, another outstation in the Niigata district, and calls for contributions in aid of the 10,000 sufferers.

Coming now to established lines of Christian service, what Mr. Atkinson reports of the Kobe district is, with differences in details, so substantially true of the whole field that I quote at length.

"Meantime the attitude toward religion is largely apathetic. Hence the result of our year's work in additions to the churches has been but trifling. The churches have, however, continued their regular work with much patience and fidelity.

The pastor of one of the churches in this field feels constrained by his views to interpret the Old and New Testaments and the person and work of Christ in a way that we can hardly call evangelical. The members of the church, however, especially the older ones affirm that they hold the truth as they first received it. They do not seem to apprehend the real nature of the pastor's teaching, and they like him as a man, as a preacher and as a sympathetic pastor. Liberal theology.

Two of the older churches are without pastors, and they are looking for men who are mature in years, faith and experience. Young men are not now eagerly sought for. The period of imagining and experimenting may perhaps be almost over. It looks as though the interest of the churches in the future will be in practical and evangelical teaching."

This liberal wave in the matter of religious thinking that is

now sweeping over Japan, is a part of the great world movement. Japanse thinkers are free to roam at large for their intellectual teachers and there is a strange fascination in selecting the most radical of modern writers. The Kumiai ministry of Japan still follow, not lead, Christendom, but many of them choose the most advanced part of Christendom as their pilot.

We regret to record the open and lamentable defection of Mr. Kurahara at Kumamoto and a few others seem dangerously near the line, but the vast majority stand loyally by evangelical Christianity. With all her longing for independence, self-assertion and a national type of Christianity, Japan has not yet broken from the Christian faith, and there is no ominous sign of her doing so.

Rev. I. Abé, pastor of the large Okayama church, returned in February last from three and a half years of study abroad, a great admirer of German liberalism, and a higher critic of the most extreme sort. Were his teachings not tempered by an intense loyalty to the Christ and the Bible of his conception, and by an untiring devotion to practical service, we should fear for the future of his church. He received a genuine ovation on his return, and has taken his rightful place at the head of evangelistic and Christian educational work in Okayama *ken*. May a due sense of responsibility and unparallelled opportunity keep him, and others like him, as humble before God as they are earnest among men, as loyal to Christ and the revealed word of truth as they are friendly to new views and fresh methods of work.

The total number of reported baptisms during the past *two* years has been 1131. For other statistics see tables in the last chapter of the book. New churches have been organized or recognized at Kobe, Niigata, Tamba, Miyazaki, Yokohama, Sorachi (Hokkaido) and Kagoshima, but the first two are Independent not Kumiai, though in close fellowship with the Mission stations. Of these seven the Yokohama church, under the leadership of Rev. T. Hori, is the most vigorous and promising. It "has advanced a long step towards self-support

Signs of progress.

and is now ranked among the Kumiai authorities as a missionary church, which means that it has over thirty members and besides meeting all incidental expenses pays not less than one-third of the pastor's salary. As a matter of fact it has done more than this, and would have done still more had it not been for heavy losses growing out of the war."

One particular in which Christian sentiment is steadily rising is that of keeping out or getting out of debt. Some churches clear up accounts at the end of the year, or on special occasions like a church dedication or tenth year celebration. Others like the Okayama church have decided not to run in debt at all, but to use only what money is contributed month by month. For such a debt-loving country as Japan, this increasingly courageous stand of the churches is most encouraging.

Notwithstanding the heavy drains of special calls for army service, relief work growing out of great natural calamities and other urgent charities, the past two years has seen the lifting of several troublesome debts, and a general toning up on this financial matter. As an illustration in point I quote from Dr. Greene's report. "The Bancho church, Tokyo though from its first organization financially independent, has been embarrassed by a large debt (yen, 2250.); but this has at last been paid by a noble effort on the part of the leading men who assumed outright yen 1850., and then provided for the remainder by taking over the parsonage under an arrangement by which the church, while still retaining the use of it, can buy it back by monthly installments, into which no charges for interest enter." Debt paying.

Two or three evangelists, notably Mr. Mitsunobu at Tamashima in Okayama *ken* have felt impelled by the spirit of the times or their own individual thought, to resign their position as salaried workers, and engage in business, intending to do evangelistic work as they have time and opportunity.

Mr. Ishii's well-known Orphan Asylum is making a heroic effort along the same line, viz. self-support. Whereas their old constitution read "We depend on the care of our Heavenly

Father and the gifts of the benevolent" their new one, adopted in March, reads "We depend on the care of our Heavenly Father and our own efforts." They are not yet entirely self-supporting, but they try to think they are, and there is good reason for hoping that, so far as ordinary necessary expenses go, they will become so by the time this appears in print. It is interesting to note that this heroic, almost to the point of madness, attempt to live without the aid of charity is accompanied by a conscientious devotion of one-tenth of their meagre earnings to the cause of missions, one-half thereof foreign and one-half home. Those two hundred and sixty orphans and their helpers will live on rice soup if need be, but they will not touch the portion of their earnings devoted to Christian charity. They are an example to many of us in this as in other matters.

Self-support.

The recent decision of the Kumiai churches to make their Home Missionary Society independent shows a similar spirit, although other motives entered into it. It was most fitting that this decision should have been reached at Osaka, the city in days gone by of Mr. Leavitt and Paul Sawayama, and the city of many a heroic decision along this same line, freedom from debt and freedom from dependence on others. As Mr. Allchin well expressed it,

"Osaka has always been a centre, almost a storm centre of the self-support agitation. Four of the strong churches in the Kumiai body are in this city. Two years ago these churches resolved even to carry on local missionary work outside their churches at their own expense. They also with the other churches in the vicinity went a step farther last year and resolved to tax themselves for expenses incurred in visitation among churches of their own local association."

Mr. Allchin's further report is so true of other districts as well as that of Osaka that I continue the quotation.

"This intense and praiseworthy spirit of self-dependence has led a few of the weaker churches to neglect the duty of employing a regular preacher rather than receive financial aid from the station towards this object. These preacherless churches are in great danger of becoming memberless as well. At one time six of the twelve churches in this association were without preachers. But new preachers are now coming in, and there is a much more hopeful out-look. Some of the churches have already begun to make substantial gains.

Osaka items.

A six-o'clock-in-the-morning prayer meeting was sustained daily for two

months last winter by the preachers and deacons in the city for the special purpose of strengthening their own faith and of praying for the spiritual improvement of the churches.

The Osaka church enthusiastically sent its pastor for several weeks to comfort and instruct the soldiers engaged in the war with China. And when the thousands of soldiers belonging to the Osaka garrison left for the front, the Christians and preachers of these churches were conspicuous by their gifts of tea and sweetened water to soldiers as, night and day, trainload after trainload left the city."

Kyoto, Sendai and Okayama reports speak of increased interest in Sabbath school work, with flourishing schools that are getting hold of many children. In several of those in Kyoto "students from the theological school, the girls' school, the nurses' school, and the science school have aided in the teaching. Night schools have also flourished in the Airinsha which is under the care of Dr. Gordon; the Kodokwan, an enterprise started about a year ago by some of the ladies of the station; and the Yuaisha, which is carried on by a band of theological students aided by funds of the station. The kindergarten connected with the Airinsha has continued to be a popular and valuable department of its work.

C. E. societies are the life of several churches, and one Boys' Brigade is reported from Sendai. The work of the Bible women grows in efficiency.

Aside from the Airinsha in Kyoto, several new preaching places have been opened, among them one by Mr. Atkinson on the main street in Kobe, "The object is more to communicate truth to transient hearers than to build up a church, though any who desire baptism and are fitted for it are baptized, as were three on a recent Sabbath. Fifteen years ago the place would have been crowded with hearers both within and without, but it is not so now. The spirit of curiosity has been satisfied, and the spirit of serious inquiry has not yet taken its place. While hearers are not numerous, we believe that this continued public preaching and singing, together with the distribution of tracts and papers is doing much in removing prejudice and in preparing the way for a more extended and rapid acceptance of Christianity in the future."

Niigata Station opened more than a year ago a preaching place at Nuttari, a village across the river from its own city, and maintains regular services there.

Through the generosity of Mrs. Julia Billings, Woodstock, Vt. and other friends, a large building in the northern part of Okayama city on the edge of the flooded district was purchased a year ago, and consecutive services maintained there by members of that station and Japanese workers.

A proportionally larger amount of touring has been done the past twenty-four months than perhaps ever before. This because of greater freedom of travel, a decrease in the number of schools, greater readiness to hear in the country than in the older centres, a larger number of preaching missionaries, and the increasing conviction that this touring work is of paramount importance.

Touring.

The Sendai report speaks of encouraging village work at two or three points. Mr. Curtis is enthusiastic over the many opportunities for telling work in the "four widely separated regions of Hokkaido in which our Kumiai work is being carried on." . . . "In October, the pastor visited Kunajiri the nearest of the Kurile islands, where he was cordially welcomed and had some very interesting meetings. The chief town has less than three hundred inhabitants, nevertheless one hundred and twenty turned out to hear him preach. He was invited to perform the wedding ceremony of one of the leading men. It was the first wedding ceremony on the island and probably the first Christian marriage in the Kuriles. He was urgently invited to come again with the gospel message.

The winters of Nemuro are long and cold and the snows deep. At other seasons of the year, the fogs are sometimes very unpleasant, but pastor and Mrs. Sugiura are toiling on with stout hearts, laying the foundations for a Christian society."

Messrs. Clark, S. L. Gulick and Noyes among a large number of missionaries have made several interesting tours, Miss Julia Gulick has spent a large part of the past year in similar work, and Miss Talcott and Mr. Severance have given long and

valuable service away from their places of regular work. There is wisely an increasing tendency on the part of the Mission to utilize over the wide field any special abilities of its members. President Osada of the Home Miss. Soc. and other Japanese pastors have done much valuable work in the matter of touring.

Several reports speak of interesting meetings of the workers for a given district. These are held frequently at the house of a missionary, are earnest and practical in spirit, and serve not only to bind foreign and Japanese workers in closer bonds of fellowship, but to give a new zest to the prosecution of Christian labor.

Conferences of workers.

Mr. Curtis referring to such a conference held in May 1894 in the new church building at Ichikishiri, Hokkaido, writes "One of the important questions considered was as to the wisdom of the organization of Independent churches, towards which there is a strong tendency in the Hokkaido, owing chiefly to the example of the Sapporo church. It was agreed that it would be to the interest of the cause of Christ in the Hokkaido if such churches which accept one of the two fundamental principles of Congregationalism, that of local self-government, should adopt the other also, that of co-operation, and that where it can be done, the organization of Kumiai rather than of Independent churches should be encouraged. As a result of this discussion the Sorachi church which had regarded itself as independent took action to formally enter the Kumiai sisterhood. The Nemuro Christians, who were planning to organize as Independent also decided to become Kumiai.

The Yubari Independent church which has received the frequent ministrations of our Iwamizawa evangelist, were not ready for such action, though a good many favored it."

A further interesting item of news is that a winter school of a week's duration was held in Iwamizawa last January. "In the Hokkaido, winter is the time of leisure and a more convenient season for such assemblies than the summer," the time when a large number of similar schools are held in the central and western portions of Japan.

One of the most striking and perhaps useful pieces of special work during the year has been the sustaining since April 3rd, of daily preaching services near the entrance to the Fourth National Exhibition now being held in Kyoto in connection with the celebration of that city's 1100th anniversary. The churches of the city failing for various

Street preaching.

reasons to unite in some special evangelistic effort, Mr. Cary of our own, and Mr. Porter of the Presbyterian Mission, took hold of the matter with efficient Japanese workers, and fitted up a gospel shed, where Christian papers are kept on file, tracts distributed, tea served, personal conversation entered into and for at least an hour each afternoon a preaching service held. It is too early to say how successful the movement will be. "Indeed there can be little hope of knowing what is accomplished, since the work must from necessity be like the scattering of seed broadcast, and leaving it to the care of Him who has said that His word shall not return unto Him void."

Mr. Clark reports the organization on Jan. 2, 1895, of a *Doshin Kyokwai* (church of Kindred Souls) with eight members at Kagoshima "the beginning of a Kumiai organization in this largest and most important city of southern Japan;" also the healing of church quarrels at Takanabe, the committees of the reunited church being similar to those of the Christian Endeavor organization, a good guarantee against further disruption. The Okayama Orphan Asylum farm of one hundred and fifty acres lies near Takanabe and sixty of the older orphans are now there *at hard labor*.

"Ten or more Japanese girls of mature age have their home at the missionary's house (the Clarks' in Miyazaki) and receive such book and industrial education as will fit them to be passed to higher schools or to become wives and mothers. One is the wife of an evangelist who has gone at his own charges to Korea. She is working hard to obtain a better knowledge of books and of *the* Book."

Letting our thought travel now by electric express 1500 miles to the other end of the empire, we may briefly refer to the prison work. Mr. Curtis writes.

"Not as in any sense our work, but because of the deep interest we should take in it, and because of the co-operation, which as far as can be, is practised between the chaplains of the prisons and our evangelists." In addition to established work, "a new prison has just been opened at Obihiro in Tokachi province, and a young man has just gone there from the Doshisha to take the chaplaincy. We are asked to send an evangelist to this place and are hoping to do so At Kabato, the headquarters of the Hokkaido prison system, the chaplains publish two magazines, one for the officers and the other for the prisoners. To aid them in this work they need a reference library.

Prison work in Hokkaido.

Some books of value have already been sent them. Any further contributions of either English or Japanese books, religious or of general character will be gratefully received. The March number of one of these magazines, the 'Journal of Prison Reform,' contains an article by Chaplain Hara which gives some interesting statistics concerning the convicts at Kabato. The 1449 inmates are classified from an educational standpoint as follows:—number of educated 66; of somewhat educated 319; of illiterate 1064, showing that the criminal classes are very largely illiterate. These three classes are considered from a religious standpoint with the following result, (the term religious of course includes the various beliefs of the land). Of the 66 educated men, 34 are religious, 25 somewhat so, and but 7 wholly irreligious. Of the 319 somewhat educated, 80 are religious, 142 somewhat so, and 97 wholly irreligious. Of the 1064 illiterate ones, only 33 can be included in the religious column, 233 are somewhat inclined to religion, while 798 are wholly irreligious. The illiterates are further separated into those who can and those who cannot read the alphabet (kana). Of those who cannot read it, only one can be called religious, 58 are somewhat religious, while 422 are wholly irreligious. The table thus brings into vivid light the value of education as preventive of crime, and the far greater value of religious education. It may perchance have a signification as bearing on the question as to whether missionary work should include educational as well as evangelistic methods." Interesting statistics.

During the period under review Kobe, Sendai, and the two Kyushu stations acting as one, have made use of a new agency "the parish paper" in their evangelistic work. Such an one already existed in the Okayama district, published at Onomichi, and one of the Tokyo pastors, now removed to Annaka, has for some time published a periodical which he termed "The Puritan." What Mr. Atkinson says of the Kobe venture "The Morning Light" may be considered as spoken for all. Newspapers.

"We think that this is a valuable arm of our service, hence we should like to increase our monthly issue. We cannot however do so unless some Society of Christian Endeavor or some Extra-cent-a-day Band or some individual well wisher will send us special funds for this special work. Printing in Japan is so cheap that it would be almost a sin if Christian workers should not make the fullest possible use of it, and all the more so since many will read something that may be given to them, that they would not go into a public place to hear said." Many of the articles printed in these local papers are

issued separately as tracts and widely distributed. The war and work for soldiers has called out quite an extensive literature during the past ten months.

The Kumamoto report by Mr. S. L. Gulick is that of a station on a compulsory furlough. It is written and inserted here purely in the interests of a faithful chronicle, and with no desire to criticize harshly the actions of those from whom we differ.

Kumamoto affairs.

"Since the last published report our station has had some very unexpected and trying experiences. Under the leadership of Mr. Kurahara the two schools (boys' and girls') and the church gradually became more and more out of sympathy with evangelical Christianity and naturally less and less friendly with the missionaries. The difficulties culminated in the refusal to have the missionary teachers any longer in the schools, and the declining any longer to hold the residence passports without which the foreigners could not remain in the interior. The schools, that is to say, Mr. Kurahara, also gave notice that since the missionaries were no longer under the employ of the schools it would be impossible for the latter to allow them to continue to live in the two foreign built houses, (which had been erected only eighteen months before with money contributed by the American Board for the purpose of providing the missionaries with suitable houses.) In Jan. 1894, the station consequently scattered, the three single ladies, Misses Gulick, Griswold and Harwood, going for a time to Nagasaki, and Rev. and Mrs. Sidney L. Gulick removing to Osaka. Miss Griswold was soon called to help in Kobe College, and at the annual meeting, Miss Harwood was located in Matsuyama. Miss Gulick has spent most of her time touring in Kyushu. Mr. S. L. Gulick has made several tours in the Kumamoto Field.

Since the departure of the missionaries from Kumamoto, the schools have had an increasingly hard time, falling more and more heavily into debt. The Christian purpose of the schools has been publicly disowned. Mr. Kurahara gradually restricted the religious liberty of the girls until finally they were not even allowed to attend church.

The church however has suffered the most heavily. Mr. Kurahara's methods and destructive preaching gradually alienated the large majority of the members who one by one have ceased to attend. At last he himself has given up all pretense of being a Christian. His relation with the church was formally severed in Oct. 1894, though for several months previously he had not done any preaching. Long but futile efforts were made to get a successor. During these many months one preaching service each Sabbath has been nobly kept up by two of the teachers of the school, Messrs. Sawamura and Endo; the attendance however has dwindled to between ten and fifteen persons. What remains of the church seems united in desiring the return of the missionaries and the preaching of a more evangelical type of Christianity. Outside of Kumamoto, in

Omuta, Yanagawa and Yamaga, the work is progressing hopefully. Elsewhere, it has been stationary."

At the annual meeting of the Kumiai churches held at Osaka in May, 1895, the Kumamoto property question came up on the report of a committee appointed last year to investigate the question. It being found impossible to induce the Kumamoto school to join the Mission in submitting the whole matter to a board of arbitration, the delegates voted, in view of the fact that any further examination must be ex parte and therefore not wholly satisfactory, to throw the whole question out of court, and withdraw all fellowship from the Kumamoto school. It may be said in conclusion that there never was any contention over the *legal* ownership of the property. That was always recognized as belonging to the Kumamoto school, but the Mission did claim, and still does, a *moral* right to the use of the buildings, pending a mutually satisfactory settlement as to their disposition.

The failure of a few Japanese to settle this question on broad, ethical principles, and, thus far, of public opinion to insist on such a settlement is a stain upon the Christian name, but justice in such matters is a plant of slow growth, and no nation nor Christian institution is above reproach.

Mr. Bartlett, reporting for Tottori, writes, "At present the work seems very promising. The people of all classes in the city and villages are singularly accessible socially and ready to hear of Christ. The greatest drawback is the lack of missionary force. The work of touring can be carried on only at the expense of serious loss to the girls' school here, and yet the calls to the country are so eager and the welcome so cordial, not for the persons but for the gospel they carry, that to stay at home is almost criminal. Tottori raises its old cry, 'Send us some ladies for the city and the school.'"

Matsuyama likewise is in perennial need of more missionaries, and at its annual meeting in 1894, the Mission asked for four unmarried ladies simply to fill vacancies, in this and other places.

Questions of moral and social import are receiving increasing

attention at the hands of Christians. There died this spring in Okayama, a young man, Mr. Hama, who has done efficient educational and evangelistic service in both Okayama and Tottori prefectures, and who more than any other person was influential in arousing and keeping alive in that region public sentiment on the social purity question.

Social purity.

Mr. Noyes reports from Maebashi "Socially the important event has been the abolition of licensed prostitution in the province, the act going into effect, Jan., 1894, as the result of fourteen years of agitation. Though the churches as such took no part in the movement, the result is largely due to the efforts of individual Christians and particularly to the Young Men's Association, who deserve all the praise they have received. Though the act is in force, great efforts are being made to go back to the old system and a vote of reconsideration recently taken in the prefectural assembly showed a majority of only one in favor of abolition. The vote was forty to thirty-nine. It is plain that unless the Christians bestir themselves the foothold which they have gained will soon be lost." Mr. Noyes sums up the situation thus "This last year we have made a desperate effort simply to 'hold the fort.' There has indeed been a slight progress in some places. Although the province is of small area and most of it easily reached, yet there are so many places where there are groups of Christians who welcome preaching and visiting, that one man must either go flitting around like a butterfly gathering and leaving a little pollen here and there, or else neglect much of his field. Laymen and evangelists all want reinforcements from home and from abroad. Joshu has the reputation of being more thoroughly permeated with Christian influences than any other province in Japan. Why can't we go on, say the men, and make it a 'go-down' [storehouse] of Christian workers to send all over the country. All are waiting to see what new forces and circumstances will arise with the close of the war. Patience is the virtue in demand. There is every reason for hoping that the present conditions are temporary; one might almost say that there is nothing one can do but hope. Hope we can and hope we will."

Other matters of interest occurring during the past two years are referred to elsewhere, especially in parts six and eleven.

We close this abridged record of multitudinous service on the part of the Kumiai churches and members of our own Mission by applying to the whole empire what Dr. Greene writes of the Tokyo field "The year has been a trying one for both pastors and people, but it is interesting to note the spirit of harmony which has prevailed, and the warm attachment of the Christians to their churches. The statistics do not in all cases represent the degree of life which one in close contact with the work both sees and feels. There is perhaps room for some anxiety regarding the relations of the missionaries to the Christian movement in Japan, but as to the genuineness of the life visible in the churches there can be no doubt. Its development may be retarded for a time, but it is sure to become the paramount force in Japanese society."

A LETTER FROM THE KUMIAI CHURCHES.

LAST fall in recognition of its twenty five years of service for Japan, the Mission through a committee, consisting of Messrs. Greene, Cary, Atkinson, Gulick, and Rowland addressed a formal letter to the members of the Kumiai churches. This communication was printed in both English and Japanese, and scattered widely through the churches.

The following letter in reply thereto is being prepared as this goes to press and a communication of similar purport is addressed to the Prudential Committee of the American Board.

To the Missionaries of the American Board in Japan.

Dear Brethren in Christ:—

We have recently received your kind and instructive letter recounting the social changes which have taken place in our country, the progress which Christianity has made, and the experiences through which you have passed. We have read this letter with great interest and sympathy, especially what you have kindly written of the importance of self-support on the part of our Missionary Society, which we also have long desired to secure.

More than twenty five have passed since your pioneers landed on our shores. We need not speak of your earnest and faithful efforts, first in Kobe and Osaka and later in different parts of Japan, which have had much to do with the

present prosperity of our Kumiai Churches. We desire to express our hearty thanks for these efforts.

Our Kumiai Churches consist of more than seventy congregations, of which thirty nine are self-supporting, so that we have become one of the strongest denominations in Japan. There are no doubt many reasons for this prosperity; but how could we have attained it without your help? It is due in an especial degree to the encouragement which you have given to the spirit of self-support.

We have not always been able to agree with your opinions, and, moreover, since our customs and ways of thinking are often different from yours, we cannot be sure that we have not at times wounded your feelings; but we thank God that we have been co-workers with you for the evangelization of this country, during so many years.

Our Missionary Society, at its recent annual meeting, decided by a unanimous vote, to become independent and to decline henceforth the usual annual contribution from the American Board. This action was taken because of the conviction that, whether we regard the future evangelization of this country, or the duty and honor of the Japanese churches, it is best that the Missionary Society should be independent both in name and in fact. This is simply a new step toward the ideal which we have had from the beginning.

While we thank God for his blessing upon our land and Churches, we feel most deeply our solemn responsibility for the future; but we hope by increased diligence to merit the blessing of God and to make sure that your endeavors in the past are not rendered useless.

Since there are many points in regard to which we feel our insufficiency, we believe we shall still need much of your sympathy and friendship.

We desire again to thank you heartily for the faithful work which you have done for our country and we pray for the abundant blessing of God upon you all in the future.

In behalf of the Kumiai Churches of Japan, I remain with great respect,

Your brother in Christ:

Tasuku Harada,
Chairman of the Tenth Annual Conference,
held in Osaka, May 1–3, 1895.

Tokyo, Japan, June 12, 1895.

THE BIBLE SOCIETIES.

THE work of the Bible Societies in Japan was conducted separately until the 1st of July, 1890; at which time a union was consummated between the National Bible Society of Scotland, The British and Foreign Bible Society, and the American Bible Society in the conduct of the work in this field.

By the terms of the agreement the whole work of publishing and circulating the Bible and portions thereof was entrusted to a committee of whom six were representatives of the British societies and six of the American. One-half of the funds is supplied by the two British societies, and one-half by the American. The committee at present is constituted as follows Rev. B. Chappell, British, president; Rev. E. Crummy, British, vice-president; Prof. M. N. Wyckoff, Amer., treasurer; George Braithwaite, British, secretary; Rev. J. H. Ballagh, Amer.; Rev. D. C. Greene, D.D., Amer.; Rev. H. Loomis, Amer.; Rev. H. Waddell, British; Rev. W. J. White, British; Dr. W. N. Whitney, Amer.; Mr. A. J. Wilkin, British; and Rev. E. R. Woodman, Amer.

Mr. George Braithwaite is the agent of the British and Foreign Bible Society, and the National Bible Society of Scotland. He has been assigned to the care of the Bible House, which includes the publication and distribution departments.

Rev. Henry Loomis is the agent of the American Bible Society, and is the superintendent of the work in the field.

During the year 1894 there were 79 different men employed as colporters in the sale of the Scriptures. The average number of men engaged in this work is about 40. In case of the most of these men the sales are sufficient to pay both salaries and travelling expenses.

The total circulation for the year ending Dec. 31, 1894 was 113,939 volumes. Of this number there were 3,222 Bibles, 22,672 Testaments and 89,045 portions. About one-half of this number were sold at special rates for the purpose of distribution from house to house in different cities. The ordinary sales amounted to 22,982 volumes.

In connection with the war between Japan and China, permission was given by the Japanese government to distribute copies of the Scriptures throughout the army and navy. This was begun in the month of December last and has been continued with most encouraging results. At least 120,000 copies of the Gospels and 2,500 New Testaments

For soldiers and sailors.

have been thus distributed. The cordial reception of these books on the part of officers and men has been so general as to give promise of most extensive and important results. In all the history of Christian missions there has never been such a remarkable opportunity to scatter the word of life and it gives reason for the most devout gratitude to God.

H. L.

THE FOREIGN EDUCATIONAL SOCIETY OF JAPAN.

THE Society for Foreign Education was organized in July, 1894, by a company of prominent Japanese Christian educators, largely as an outcome of the war with China and the increased attention to Japan's foreign relations, especially in Korea.

Believing that "the source of the independence of a state is the independent spirit of its people; and the foundation of the progress of a people is the education of the individual," and that it was "Japan's mission to exhibit to the world a new civilization which should combine the best elements of the civilizations of both the West and the East," the circumstances of the time contained a call to these gentlemen to promote education in foreign lands, especially Korea.

The charter-members were five,—Rev. Messrs. Oshikawa, Honda, Matsumura, Harada, and Iwamoto. The object. of the society, as stated above, was to "promote education in foreign lands." The officers were to be five in number, with an advisory committee of ten. The annual membership fees are from $3.00 upwards.

For the better understanding of the actual condition of affairs in Korea the president of the society, Rev. Mr. Oshikawa, went upon a tour of investigation in Korea, early in 1895. After a careful study of the situation and conference with Count Inouye and other officials in Korea, all of

Mapping out the work.

whom heartily approved of the object of the society, Mr. Oshikawa returned to Japan prepared to recommend to the committee a definite plan of action which included the following points:

1.—The establishment of a model educational institution in Söul; similar institutions to be started in various sections of the country later.

2.—The establishment of such important auxiliaries to educational work as a magazine, and publication of pamphlets, and text-books.

3.—To send a number of Japanese teachers to Söul to cooperate with the Korean teachers in the school.

4.—To encourage as many Korean students as possible to come to Japan for study, and to establish a school for that purpose in this country.

(Note.—Two Korean young men, at their own urgent request, returned to Japan with Mr. Oshikawa.)

5.—Provision for the support of the society by securing life-memberships at $30.00 each, and for "approving members" (*sansei-in.*)

The above plans of the society whose present membership is about 300, are at present being held in suspense owing to the unsettled condition of affairs in Korea. The project is commended by the minister of State for Home Affairs, Counts Inouye, Okuma and Itagaki, Viscount Tani, a number of members of Parliament, and other men of influence. It is hoped that $100,000. may be raised to carry out the purposes of the society. Its aim is purely educational, but as the leaders of the movement are strong Christian men the outcome of their personal influence and of the work of the society will be watched with interest. It may also have an important bearing upon the question of foreign missions conducted by the Japanese.

R. S. M.

THEN AND NOW. 1869—1895.

THEN, a reorganized government, on the basis nominally of a pure absolutism centering in the Mikado; an abandoned shogunate; a civil war just ended; Japan's face set toward the primitive past; Shintoism revived, and Buddhism as well as all European innovations condemned. Now, a well organized, smoothly working constitutional monarchy, with the country just emerging as twenty six years ago from a momentous struggle, this time, however, with a foreign foe; no longer a hermit nation with face turned backward; but entering on terms of equality into the sisterhood of nations, absorbing the best and latest the world can offer, with a statesmanlike grasp of diplomacy, an eye on the future, and a clearly defined and consciously accepted mission as leader and saviour of the orient.

Then, no postal system railroads telegraphs, lighthouses, steamship lines, banks, mint, Sabbath, nor public educational system save a single school of languages; and no newspapers except an official gazette. Now, all these and a multitude of other modern inventions, including electric railways, complicated machinery and an international exhibition (the fourth), hospitals, asylums, a Red Cross society, codes of criminal and civil procedure, 3,500,000 students in her various schools, and an annual foreign commerce of nearly $150,000,000.

Then, a state religion polytheistic and hardly more on its religious side than simple naturalism, together with a decadent Buddhism, and public edicts sternly forbidding the introduction of Christianity.

Now, complete religious freedom and a growing respect for the great cult of the west.

Then, twenty Protestant missionaries and eight baptized natives in all Japan. Now, 600 Protestant, with 200 Roman and Greek Catholic missionaries; 40,000 Protestant church members, besides 73,000 Catholic *adherents*.

Then, no Christian literature except Bibles imported from China, and half a dozen simple tracts with an exceedingly limited

circulation. Now, the whole Bible in Japanese with more than a million copies of at least one testament scattered through the land; not less than forty weekly, monthly, or quarterly newspapers and magazines, under Christian management, together with hundreds of different works covering every department of Christian truth, speculative and applied.

Then, not a single Japanese organization for the propagation of Christianity. Now, nearly four hundred Protestant churches, half a dozen Home Miss. Societies, fifty Y. M. C. A., fifty seven C. E. societies, eighteen circles of King's Daughters, several Chautauqua circles, twenty high-grade Christian schools for boys and fifty for girls, 100 night, industrial, or other special schools and classes, twelve Protestant and seventeen Roman Catholic orphan asylums, two asylums for the aged, one for abandoned women, a dozen dispensaries, two leper hospitals, special missions for the blind, deaf, for railway employes, policemen, discharged prisoners, Loo Choo islanders, and the mild-mannered Ainu, of which latter race 450 are Christians; also work for convicts in four great prisons of Hokkaido, and for the 20,000 Japanese in Hawaii.

Then, two Congregational missionaries just arrived in the land with one Christian Japanese studying in an American College. Now, seventy missionaries on the ground, forty Kumiai workers educated or studying abroad, seventy five Kumiai or Independent church organizations with a membership of 12,000 contributing 25,000 a year for various purposes, acting pastors (thirty one ordained men.) sixty evangelists and Bible-women, and at least one hundred school or language teachers, and a large amount of untabulated philanthropic enterprise done in the name of discipleship. Surely these pictures show that Christ has come to Japan and that his spirit is working mightily in a thousand ways for the regeneration of the orient.

MESSAGE OF THE FIRST QUARTER CENTURY TO THE SECOND.

THE lessons of the past twenty five years are many. It is obviously impossible within the limits of this paper to enumerate them all, much less to enforce them by specific illustration. There is, however, one lesson, which, as we look back over the history of our mission, stands forth with peculiar clearness and which may well be called its special message. That lesson is the value of a living faith in a personal and ever-present divine Savior. It was such a conception of Christ which drew our first converts to us. As one of them not long since remarked, "It was not the purity and sublimity of Christian ethics which attracted me; it was rather the thought of Christ as living with his followers." It was the same faith which gave intensity to the courage and zeal of Pastor Sawayama and his people and prepared them for the noble work which they accomplished in the Church and in society. This faith was also the mainspring of Dr. Neesima's life, and in it is to be found the secret of the success which he and his asssciates won in the Doshisha. It was the thought of this living and present Savior which made the students of the Doshisha conspicuously different from their compeers in non-Christian schools and compelled the admiration of the people of Kyoto. It is true they did not all accept this conception, but the public sentiment of the school was dominated by it, and it produced in many breasts a lofty ideal of patriotism and Christian devotion.

Faith in Christ.

Many different forces have been working in Japanese society during recent years and among them are not a few which have combined to dull the brightness of this faith and to give a pantheistic aspect to the religious life. Those who have felt these influences most strongly are teaching a so-called ethical Christianity. In so far forth as this means a more studious attention to duty, a more careful and persistent application of the principles of Christianity to the details of social and political life, it cannot be preached too

often or too strongly. The Kingdom of God has its relations to every sphere of life—nay, there is no department of life which is not within the domain of that kingdom. The Christian must yield to no one in punctilious performance of duty; but in our zeal for ethical teaching, we must not forget that Christianity is a new life and that the fountain of that life lies in our faith.

We believe this faith is working strongly in the church to-day, manifesting itself at times in the most impressive acts of Christian devotion. Without claiming for the Christian soldiers any monopoly of martial valor, it will be admitted that in the present war they have acquited themselves with admirable courage and self-forgetful patriotism. Whatever may be the verdict of dispassionate criticism, there can be no doubt that the Japanese are thoroughly convinced of the righteousness of their cause. With the Christian soldiers this feeling is very strong, and it has been accompanied in some cases by an almost mystical faith in divine leadership. Situation to-day.

It is related of a Christian lieutenant on board of one of the men-of-war in the engagement off the Yaloo River, that at a time of very great peril, he called two Christian sailors and ordered them to prepare for a duty which, while it promised to save the ship, involved the almost certain death of both. The sailors hesitated a moment, but the lieutenant said, "Don't forget Christ's promise. 'Lo, I am with you alway.'" Their hesitation vanished and they nerved themselves for their task as though they heard the Savior's voice speaking through the lips of the officer. Happily the danger was averted and the men were spared; but they had met the supreme trial and were more than conquerors through Him that loved them.

As we enter the new era of our missionary life, the Japanese nation confronts a momentous crisis in its history. The future opens with bright promise, but it involves most weighty responsibilities and peculiar dangers, both to the national life and to individual character. Can we do better in the face of these dangers and these responsibilities than to give emphatic utterance to our conviction that true prosperity and the Facing the future.

most noble character must come through the living Christ? "This is the victory which overcometh the world, even our faith"—faith in the Christ who ever liveth and who will be with His people even unto the end of the world.

D. C. G.

PART XI.

NOTES AND TABLES.

1. CHANGE OF SECRETARIES.
2. SPECIAL BIBLE MISSION.
3. SALVATION ARMY IN JAPAN.
4. WORK FOR SOLDIERS.
5. THE JAPAN EVANGELIST.
6. CHURCH EDIFICES.
7. TRACT SOCIETIES' WORK.
8. NOTABLE VISITORS.
9. JAPANESE HISTORY OF THE CHURCHES.
10. THE COMING DEPUTATION.
11. STATISTICAL TABLES.
12. LIST OF STATIONS AND OUTSTATIONS.
13. MAP OF JAPAN.

Japan needs many more missionaries of the sort who understanding the situation feel called of God to the work. But quality in the missionary body is more important than quantity.

Prof. M. Ichihara, Kyoto.

God's ideas belong not to the curious, but to the willing. No one who has a message can keep it to himself. Many lives preach a single message.

W. H. Noyes.

To deny the divinity of Christ is the fashion just now. But before we follow this fashion, we should look at the whole history of the movement, and consider the bearing of such a denial on the past, the present and the future. The teaching of history seems to be that, with some noteworthy exceptions, the aggressive, spiritual heroes of the ages have steadfastly believed in Jesus as the only begotten Son of God, one in being with the eternal Father.

Rev. T. Osada.

One of the most important duties of each missionary is to labor for the promotion of unity among the workers.

G. Allchin.

We Japanese are like the ancient Israelites, we emphasize one thing strongly; we are also fond of poetry and speculative reasoning. But we are deficient in meditative power. After less than twenty years experience with Christianty, we lose our interest in it. What is needed is not more theology either old or new, but a firmer hold on Christ. Christ's thought was always Godward. Why have we thrown away Confucius and accepted Christ? Because the latter alone can vivify morality, give power to the weakest Japanese and save both individuals and the nation.

Rev. T. Miyagawa, Osaka.

There is not a child in Japan but who lives a markedly different life from that of the children of thirty years ago. The whole atmosphere which he breathes is permeated by the new thought of the value of the individual. He is bound to grow up with a riper sense of personality.

In view of the increasing intimacy of Japan's relations to the Western world, however much she may emphasize her own past, her future is inseparably bound up with that of her new allies. The volume of influence which comes to her from them is to be the controlling factor in her history. The times are past never to return when any nation, however favourably situated, can erect barriers to stay the tide which makes for unity. The very pulsebeats of the world's life are felt in the remote valleys of Japan. Under such circumstances progress must be rapid.

How far particular organizations of Christians will prosper we may not know, but that the spirit of Christianity is to rule in Japan we cannot doubt. Even now outside the Christian Church are many who believe in a personal God. I believe that these and a multitude of others, the fruit of our Father's work, will ere many years recognize Him in the face of Jesus Christ and cry out with Thomas:—"My Lord and my God."

D. C. Greene.

NOTES AND TABLES.

IN common with other Missions of the Board we have been called to part with the able services of Sec. N. G. Clark, whom we loved and, we of Japan might also add, whose we were. His fatherly care of the Mission during all its life thus far and his whole souled interest in whatever concerned the welfare of the kingdom of Christ in Japan are worthy of long and grateful remembrance. We rejoice that his mantle of office has fallen on such a worthy successor. Appropriate letters expressing the heartfelt sentiments of the Mission were prepared and forwarded to Drs. Clark and Barton by Sec. Stanford, Dr. Greene and Miss Barrows, a committee appointed for that purpose. Very appreciative and stimulating replies to the same have been received by the Mission. Change of secretaries.

In the summer of 1893, Rev. B. S. Rayner a Southern Methodist of the Mississippi Conference came to Japan to carry out a plan which he had held for five years, and which he felt to be of divine promoting. That was to personally distribute copies of the New Testament or portions thereof in the back districts of Japan. For a year he worked faithfully, visiting many provinces and scattering thousands of copies of the "Word." Special Bible Mission.

Undoubtedly the mission accomplished good whatever may be thought in general of the wisdom of such an enterprise. Few if any foreigners, except those very prominent in church or state, after barely a twelvemonth's residence here, have left so fragrant a name among the common people as this modest, tireless, Methodist brother worker.

Although disowned as an accredited agent of the International Army, Mr. G. Nagasaka, who has spent several years

abroad, has been travelling through Japan the past year as a pioneer of Salvation Army methods. He appears sincere and gifted, but it can hardly be said that he has succeeded in commanding the confidence and continued attention of the Japanese. In this connection it is interesting to note that the "Salvation Army of the Orient" as the company named itself, was organized at Okayama three years ago and still does effective service. It is composed of some of the children and helpers in the well-known Orphan Asylum at that place. Mr. Ishii is an ardent admirer of Gen. Booth, though not of all his methods. It is officially announced that the International Salvation Army is soon to begin operations in Japan. She has well nigh everything else. Why not this?

Salvation army.

Some $2,300. has been received from Japan, America England, and Australia in response to the appeal of the interdenominational committee for funds to carry on Christian work in the Japanese army. Nearly half this money remains unused, but three chaplains, a Baptist, a Methodist, and a Presbyterian, are now under appointment, to go to Formosa. No further gifts are solicited by the general committee, but our own Mission has much extra work in the line of hospital service, reading rooms for soldiers, and special publications growing out of this army work and proving itself genuinely useful, which will continue to need the prayers and gifts of God's people abroad.

Work for soldiers.

The Japan Evangelist an admirable, illustrated magazine now in its second year and issued every two months, has earned for itself the unclaimed title of the organ of Christian work in Japan. Dealing with every department of Christian activity, unsectarian in tone, paying much attention to different phases of Japanese life and social customs, sympathetic in its attitude to native institutions, while never failing to present a high spiritual ideal, it is proving itself an increasingly instructive and inspiring publication. We take great pleasure in commending it to the wide constituency of missionary work in Japan.

Japan Evangelist.

Okayama Orphan Asylum and its Superintendent.

Those in the U. S. desiring further information on this subject may address Rev. W. E. Hoy, Lancaster, Penn.

The seventy three Kumiai churches now own more than $71,000 worth of property. Among this are included some forty eight church buildings, nine of which are shown as specimens in the two groups of church edifices. It is interesting to note that only one church, Reinanzaka in Tokyo, has ever received a direct grant from the Mission for building purposes, although the chapel in which the Doshisha Church worships was erected with Board money. Hongo Church edifice, Tokyo, was also practically built with foreign money and several others were largely aided by missionaries or their friends. But after all these allowances are made, the balance showing actual Japanese contributions toward their church homes, is remarkably and commendably large.

Church edifices.

In his printed report of the work of the Tract Societies in Japan, Rev. W. J. White secretary of the committee states the total circulation of tracts during 1894 to have been 33,322 copies representing 4,821,653 pages, an increase of one-fifth over the figures for 1893. Although the societies make generous grants to missionaries for free distribution, more than three fifths of the total number of books circulated were sold, and a net profit of $169.96 was realized upon these sales. This statement shows the growing popularity of these tracts, and the increasing care taken by the committee to issue only worthy publications.

Tract societies work.

Among a large number of distinguished foreign visitors seen in Japan the past two years, the names of Hon. J. W. Foster and Hon. B. G. Northrop merit special mention for their eminent services in behalf of the Orient, as well as for their individual addresses before a large number of Christian audiences. Fearless in their quiet advocacy of Christian principles, and tireless in their labors for lowest as well as highest, they

have done more in a few weeks than years of ordinary service could accomplish, in emphasizing the worth, the staying power the beauty, the dignity, and the beneficence of true Christian, living.

Notable visitors.

Did space permit it would be a pleasure to record the individual services of a long list of other visitors including such names as Mrs. Bird Bishop, Rev. A. B. Simpson, Miss Kate Bushnell, M.D., Mrs. Andrews, Prof. Emerson, Mr. W. F. Whittemore of the *Congregationalist*, several Methodist bishops, Rev. and Mrs. Herrick of India, Mr. Pratt the philanthropist, Rev. Mr. Ely, and J. L. Morgan Esq.

To be a tourist and a missionary combined is no easy task. When actualized in this fascinating but critical land, it is taken note of and deemed a cause for special gratitude. It is moreover one of the most effective ways in which the West can help to elevate the East. Hence we beg for increased attention to Japan on the part of Christendom's brightest, broadest, most spiritually minded representatives.

Japanese History of the churches.

Two years ago the Kumiai Churches in general council assembled appointed a commitee to prepare a history of their denomination. That commitee, consisting of Rev. Messrs. Kozaki, Miyagawa, and Osada with Mr. T. Sakata as writer, are still at work upon the sketch. The composition is completed, but not yet published, down to the year 1883.

For many years the Mission has desired that a deputation be sent out by the Prudentical Comittee to give counsel on present questions and forecast the future. Owing to the rapid evolutions of the past few months, increased anxiety over certain matters, somewhat divided judgments in the mission, and strained relations (not personal but organic) with Japanese institutions, it seemed to the Mission that the time had fully come for the presence and aid of such a delegation.

It, therefore, took formal action to that effect and, after a

short delay for further information, the Prudential Committee cordially voted to accede to the request. The deputation is expected in September.

This affirmative decision was formally announced at the general council of the Kumiai Churches in May last, and received with evident pleasure. A commitee consisting of Rev. Messrs. Harada, Kozaki, Abé, Osada, and Miyagawa was appointed to welcome the deputation in behalf of the churches, and act as their representative in any consultation required. The Mission will formulate its requests and suggestions at the approaching annual meeting which convenes in Kobe, July 4th. The coming deputation.

As the decisions of this delegation are likely to have a commanding influence in shaping the policy of future missionary service in Japan, at least by our own Board, much prayer should be offered for sound judgment and divine guidance.

We in Japan both missionaries and Japanese await with eager hopefulness the coming of the deputation. Laying aside personal prejudice of every sort, we unite in asking its largest wisdom as to the course demanded for the future:—what constitutes true Christianity and how can it best be propagated in newest Japan.

We are grateful for the spiritual triumphs of the past, a few of which this book has recorded. How can they be continued—aye multiplied many fold, in the glorious days to come? May Christ's own spirit give the answer, may we all heed it, and may Japan be saved with a full-orbed redemption. A diamond still uncut along highest spiritual lines, may the delicate work go forward in strong, artistic hands, until the nation is ready for its destined foremost place as the brightest, Eastern jewel in the diadem of God. Concluding words.

Statistics of the Kumiai Churches for the Year Ending December 31, 1894.

Tables I.—VI. are Translations from the Japanese Statistics of the General Conference. The Mission collects no Separate Statistics.

* Note: S. designates a church fully self-supporting.
M. „ „ organized before being self-supporting and at present aided by the Mission.
A. „ „ temporarily aided by the Mission.

† The absence of any date in this column indicates that the respective name is that of an unordained evangelist acting as pastor.

Name and Place of Church.	Name of Ken or Fu.	Organized when.	Class.*	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Acting Pastor.	Ordained when.†	Commenced labors when.	No. of Evangelists.	No. of Bible Women.	Members. Male.	Members. Female.	Members. Total.	Members. Absent.	Added during the year. Confession.	Added during the year. Letter.	Added during the year. Total.	Removed during the year. Died.	Removed during the year. Letter.	Removed during the year. Excluded.	Removed during the year. Total.	Gain.	Loss.	No. of Bapt. Children.	Sunday Schools. No. of Schools.	Sunday Schools. No. of Scholars.	Contributions in Japanese Yen. By S. Sch.	By the Church. Church Expenses.	By the Church. Church Erection.	By the Church. Benevolent Purposes.	By the Church. Missions.	By the Church. Other Purposes.	By the Church. Total.
Kobe: Kobe Ch. ..	Hyogo.	1874	S.	1	213	D. Ebina ...	1879	1893	2	1	215	313	528	137	17	21	38	12	45	3	60	...	22	15	2	211	16.27	608.23	26.85	48.30	302.58	2.66	1004.59
„ Tamon „ ...	„	...	1877	S.	3	132	T. Osada ...	1886	1886	3	1	185	195	380	143	13	13	26	11	11	1	23	3	...	63	3	201	21.69	709.31	182.88	5.36	60.30	176.66	1165.19
„ Hyogo „ ...	„	...	1876	S.	...	30	M. Hitomi ...	...	1892	...	1	54	66	114	31	7	31	38	2	2	...	4	34	...	18	1	32	...	248.33	51.20	...	27.95	9.78	337.25
Akashi	„	...	1878	S.	3	52	R. Yamada ...	...	1894	1	1	142	141	281	60	7	4	11	5	2	10	17	...	6	20	1	65	14.50	190.13	15.00	...	85.26	...	304.89
Sanda	„	...	1875	A.	2	20	G. Watanabe.	...	1893	...	1	22	19	41	20	...	2	2	...	...	...	...	2	...	...	2	58	4.35	171.66	...	...	12.00	...	188.01
Nishinomiya... ...	„	...	1885	A.	1	62	E. Nikaido ...	1882	1893	...	1	47	43	90	16	6	2	8	...	...	...	...	8	...	8	1	40	...	94.55	...	...	48.66	...	143.21
Himeji	„	...	1885	S.	1	26	...	...	...	...	...	60	54	114	68	3	5	8	1	...	...	1	7	...	...	1	25	...	35.18	4.65	...	14.12	21.48	75.43
Imabari	Ehime...	1879	S.	...	50	M. Uno	...	1892	1	1	123	161	284	88	2	3	5	10	3	15	28	...	23	20	1	120	15.00	365.32	127.43	...	50.00	...	557.75
Matsuyama	„	...	1885	S.	4	130	K. Ninomiya.	1885	1885	2	1	176	198	374	135	13	3	16	31	4	...	35	...	19	...	6	100	8.03	186.23	...	...	60.92	...	255.19
Komatsu	„	...	1885	S.	3	10	Y. Hachidani.	...	1894	...	...	33	40	73	11	...	...	...	...	...	...	...	...	...	1	1	30	...	42.00	...	...	...	...	42.00
Hashihama	„	...	1888	S.	...	10	...	...	...	...	...	10	12	22	2	...	...	...	...	...	...	...	...	...	1	...	...	...	24.30	...	1.10	...	...	25.40
Kochi: Tosa Ch. ...	Kochi ...	1887	A.	...	68	M. Higashi ...	...	1893	...	1	62	80	142	45	7	12	19	...	1	...	1	18	...	23	1	32	2.10	95.38	...	...	9.00	...	106.48
Osaka: Dojima Ch.	Osaka ...	1889	S.	...	35	...	...	...	...	...	...	34	35	69	22	1	1	2	38	5	25	68	...	66	1	1	37	6.73	183.97	...	...	3.00	...	193.69
„ Naniwa „	„	...	1877	S.	...	65	K. Miyagawa.	1892	1892	...	...	74	77	151	55	12	7	19	...	18	1	19	...	...	3	1	84	15.12	375.54	14.96	22.00	39.17	68.47	539.91
„ Osaka „	„	...	1874	S.	3	340	T. Miyagawa.	1883	1882	1	...	219	218	437	174	18	13	31	9	7	4	26	11	...	...	5	168	29.78	831.92	...	73.90	99.77	110.37	1145.75
„ Shimano-uchi	„	...	1882	S.	1	130	T. Koki ...	1881	1893	...	...	64	58	122	3	17	11	28	16	3	8	27	1	...	6	1	85	18.34	400.00	2.50	...	44.34	...	465.17
„ Temma „	„	...	1879	S.	...	144	A. Miake ...	1889	1891	...	...	142	134	276	112	13	14	27	6	3	5	14	13	...	35	1	138	28.87	506.98	298.23	15.18	37.35	17.15	903.76
Kishiwada	„	...	1885	M.	1	20	Suyama ...	...	1891	...	...	30	21	51	16	4	2	6	1	5	...	6	...	...	2	2	50	2.00	125.00	...	...	12.00	...	139.00
Koriyama	Nara ...	1884	A.	1	23	K. Nozaki ...	...	1893	...	...	21	25	46	8	...	...	...	...	1	3	4	...	4	17	1	21	...	27.80	...	...	...	...	27.80

Name and Place of Church.	Name of Ken or Fu.	Organized when.	Class.*	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Acting Pastor.	Ordained when.†	Commenced labors when.	No. of Evangelists.	No. of Bible Women.	Members. Male.	Female.	Total.	Absent.	Added during the year. Confession.	Letter.	Total.	Removed during the year. Died.	Letter.	Excluded.	Total.	Gain.	Loss.	No. of Bapt. Children	Sunday Schools. No. of Schools.	No. of Scholars.	Contributions in Japanese Yen. By S. Sch.	By the Church. Church Expenses.	Church Erection.	Benevolent Purposes.	Missions.	Other Purposes.	Total.
Sakai	Osaka ...	1888	S.	...	26	...	...	...	...	...	40	33	73	18	...	2	2	...	...	...	...	2	...	3	...	30	3.53	89.44	...	...	...	...	92.97
Kyoto: Doshisha Ch.	Kyoto.	1876	S.	1	350	H. Kozaki ...	1882	1890	...	...	459	120	579	417	15	5	20	...	10	...	10	10	...	...	...	...	...	130.00	...	...	45.19	...	175.2
,, Heiyan Ch	,, ...	1876	S.	...	170	T. Fuwa... ...	1885	1891	1	...	152	143	295	41	9	12	21	7	15	7	29	...	8	8	2	100	32.80	519.07	42.19	200 50	65.45	5.11	865.1
,, Raknyo ,,	,, ...	1890	S.	...	53	K. Nishio ...	1892	1892	...	...	35	29	64	22	3	9	12	...	3	1	4	8	...	1	1	72	7.04	82.76	2.62	...	3.50	...	95.9
,, Shijo ,,	,, ...	1885	S.	...	61	T. Murata ...	1893	1890	...	1	112	79	191	62	8	6	14	3	2	2	7	...	11	1	41	5.55	278.64	...	...	8.02	...	292.2
Hikone	Shiga ...	1878	A.	...	24	T. Udagawa ...	...	1893	...	...	36	31	67	26	4	4	8	...	4	...	4	4	...	11	1	27	5.60	106.00	10.00	12.00	6.00	...	139.6
Miyazu	Kyoto.	1891	M.	...	20	J. Takenonchi.	...	1890	...	1	16	29	45	12	5	...	5	3	5	1	9	...	4	3	1	50	...	69.61	...	...	...	...	69.6
Nagahama	Shiga ...	1885	S.	...	23	Y. Somada ...	...	1894	...	...	28	25	53	18	1	2	3	1	...	...	1	2	...	3	1	28	4.14	144.00	...	5.00	14.00	...	167.1
Otsu	,, ...	1890	A.	...	19	H. Tamura ...	...	1892	...	...	45	36	81	42	7	1	8	5	1	...	6	2	...	2	1	29	...	153.39	263.90	...	...	...	417.2
Fushimi etc.: Nanzan Ch.	Kyoto.	1892	M.	7	35	T. Okabe ...	...	1894	1	1	47	38	85	20	6	4	10	...	...	...	...	10	...	3	4	35	2.40	97.13	...	6.50	...	...	106.0
Tanba 1st Ch. ...	,, ...	1884	S.	6	131	B. Matsui ...	1894	1891	2	1	89	77	166	22	6	...	6	...	...	...	...	6	...	25	7	125	3.30	541.44	...	11.35	25.81	14.50	596.4
,, 2nd ,, ...	,, ...	1893	S.	1	30	S. Mohara ...	...	1892	...	1	52	57	109	33	9	3	12	...	...	2	2	10	...	...	2	30	1.45	120.00	...	10.20	...	5.80	137.4
Tokyo: Bancho Ch.	Tokyo...	1886	S.	...	88	T. Harada ...	1885	1891	...	...	185	110	295	136	6	13	19	3	12	2	17	2	...	59	1	45	44.80	875.96	122.68	120.00	24.15	135.61	1323.1
,, Kyobashi ,,	,, ...	1890	M.	...	15	...	...	...	...	...	25	16	41	15	...	1	1	1	1	...	2	...	1	5	1	9	1.94	44.31	...	...	...	...	46.2
,, Reinanzaka Ch.	,, ...	1882	S.	1	65	T. Hada... ...	...	...	...	2	...	202	118	320	115	2	5	7	5	8	...	13	...	6	9	2	61	31.39	247.20	...	5.35	19.67	7.31	310.9
Annaka	Gunma.	1878	S.	...	50	I. Owada ...	...	1892	...	...	104	121	225	...	2	...	2	6	18	...	24	...	22	2	1	69	...	216.85	...	...	10.48	...	227.3
Haraichi	,, ...	1886	S.	4	60	R. Koba... ...	...	1894	...	...	126	122	248	...	1	...	1	1	...	...	1	...	...	...	3	95	...	161.85	...	18.40	29.60	17.00	226.8
Fujioka	,, ...	1889	M.	1	22	S. Okubo ...	...	1893	...	...	40	23	63	16	6	6	12	...	...	...	...	12	...	3	1	32	2.03	52.00	8.87	29.59	14.64	23.33	130.4
Maebashi:	,, ...	1886	S.	2	67	U. Sugita ...	1885	1891	...	...	106	95	201	55	7	5	12	...	1	80	81	...	69	1	2	62	12.57	310.39	8.00	...	...	19.35	350.3
Haramachi: Azuma Ch.	,, ...	1890	A.	3	10	T. Chikazawa.	...	1892	...	...	17	17	34	8	1	...	1	...	1	4	5	...	4	2	1	18	...	53.40	...	...	2.79	1.35	57.5
Takasaki: Nishi Gumma Ch.	,, ...	1884	S.	4	20	...	...	...	...	...	127	120	247	60	...	1	1	...	1	...	1	...	...	54	1	30	...	148.45	...	9.57	...	21.05	179.0
Tomioka: Kanra Ch.	,, ...	1884	S.	...	15	...	...	...	...	...	53	61	114	27	...	...	...	...	3	...	3	...	3	...	1	30	3.70	75.00	...	...	...	...	78.7
Sendai: Miyagi Ch.	Miyagi.	1887	A.	...	40	T. Tanaka ...	...	1892	...	...	140	49	189	60	7	...	7	...	2	...	2	5	...	...	4	130	...	25.08	...	7.00	...	12.00	44.0
Wakamatsu	Fukushima.	1891	A.	1	35	...	...	...	1	...	82	57	139	45	...	...	...	...	...	...	...	...	...	3	2	88	10.24	132.19	...	5.00	4.54	2.44	154.4
Sorachi	Hokkaido ...	1894	M.	2	42	M. Uchida ...	1890	1894	1	...	26	13	39	14	15	24	39	...	...	...	...	...	...	5	3	37	12.30	52.36	568.64	12.55	...	43.53	629.3

Name and Place of Church.	Name of Ken or Fu.	Organized when.	Class.*	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Acting Pastor.	Ordained when.†	Labors when. Commenced	No. of Evangelists.	No. of Bible Women.	Members. Male.	Female.	Total.	Absent.	Added during the year. Confession.	Letter.	Total.	Removed during the year. Died.	Letters.	Excluded.	Total.	Gain.	Loss.	No. of Bapt. Children.	Sunday Schools. No. of Schools.	No. of Scholars.	By S. Sch.	Contributions in Japanese Yen. By the Church. Church Expenses.	Church Erection.	Benevolent Purposes.	Missions.	Other Purposes.	Total.
Urakawa	Hokkaido ...	1886	S.	2	53	T. Tanaka ...	1886	1886	1	...	40	22	62	5	...	5	5	...	...	...	...	5	...	2	1	63	...	163.25	...	...	7.50	...	170.
Shibetcha	,, ...	1889	A.	...	5	...	...	...	1	...	9	...	9	5	...	1	1	..	10	...	10	...	9	...	1	20	...	2.00	...	...	...	...	2.
Niigata	Niigata.	1889	S.	3	120	S. Omiya ...	...	1894	3	1	228	118	346	76	2	2	4	2	22	...	24	...	20	...	1	35	10.67	165.80	20.70	...	...	...	197.
Nakajo	,, ...	1880	S.	1	20	...	...	...	...	...	32	18	50	14	...	...	...	...	1	...	1	...	1	...	1	30	2.15	15.52	1.50	...	...	1.72	20.
Tottori	Tottori.	1890	S.	4	87	S. Kenmotsu.	...	1894	1	1	77	77	154	38	11	1	12	2	4	1	7	5	...	11	3	70	10.00	168.00	...	16.00	2.00	8.00	204.
Kumamoto	Kumamoto.	1893	S.	...	35	Y. Nasu... ...	...	1893	...	...	13	7	20	2	5	3	8	...	...	...	...	8	...	2	1	20	...	120.00	...	...	1.00	7.00	128.
Yatsushiro	,, ...	1891	S.	1	56	T. Kogita ...	...	1890	...	1	35	37	72	16	...	1	1	10	3	...	13	...	12	12	2	28	3.50	29.20	2.50	9.00	3.00	4.68	52.
Fukuoka	Fukuoka	1885	A.	...	30	N. Masuda ...	...	1892	...	1	40	33	73	36	3	3	6	...	...	3	3	3	...	1	1	30	1.50	41.19	...	8.00	11.00	3.00	64.
Takanabe: Hyuga Ch.	Miyazaki...	1888	M.	...	26	S. Noguchi ...	...	1894	...	...	35	25	60	25	1	3	4	18	3	...	21	...	17	6	1	28	2.50	68.32	...	...	6.10	5.00	81.
Okayama	Okayama.	1880	S.	5	285	I. Abé	1891	1891	4	...	306	304	610	52	24	14	38	6	12	4	22	16	...	6	6	253	19.50	460.63	...	...	111.86	74.83	666.
Amaki	,, ...	1884	S.	3	45	M. Tsutsumi...	...	1894	...	1	62	70	132	...	3	...	3	1	1	...	2	1	...	15	3	48	2.33	65.70	...	...	6.38	...	74.
Kasaoka...	,, ...	1884	S.	3	55	R. Katagiri ...	1890	1888	...	...	60	65	125	29	6	...	6	1	...	...	1	5	...	12	1	48	1.83	93.11	1085.48	13.26	11.35	...	1206.
Ochiai	,, ...	1886	A.	2	45	T. Kaneko ...	1893	1893	...	...	53	41	94	22	7	1	8	1	1	...	2	6	...	16	2	75	80.53	224.00	...	4.90	6.10	15.60	259.
Onomichi	,, ...	1890	M.	...	25	R. Kuzuoka ...	...	1890	...	1	29	8	38	15	3	1	4	...	7	...	7	...	3	...	1	28	...	74.00	1.50	7.00	13.20	...	95.
Takahashi	,, ...	1881	S.	4	85	...	...	...	1	...	106	151	257	55	3	...	3	1	...	...	1	2	...	40	1	146	6.82	265.07	...	32.35	28.66	...	332.
Tsuyama	,, ...	1890	A.	...	15	U. Takahashi.	...	1893	...	...	35	38	73	30	...	...	...	1	1	...	2	...	2	...	1	20	2.64	173.68	...	...	33.88	...	210.
Haze	Miye ...	1888	M.	...	31	T. Moriyama.	...	1893	...	...	31	27	58	6	2	2	4	1	2	4	7	...	3	6	1	26	...	53.97	...	22.70	9.23	10.35	96.
Takamatsu	Kagawa.	?	M.	1	35	B. Tsuyumu...	1892	1894	...	...	15	7	22	12	...	...	...	...	...	...	...	...	...	5	1	18	...	44.00	...	...	...	...	44.
Yokohama	Kanagawa.	1894	M.	...	26	T. Hori	1885	1893	...	...	24	16	40	11	15	26	41	1	...	...	1	40	...	...	1	25	2.25	181.42	...	23.23	...	26.27	233.
Osaka: Uemachi Ch.	Osaka ...	1893	M.	...	16	...	...	...	...	...	15	14	29	...	4	4	8	...	...	...	...	8	...	...	1	28	4.78	58.30	...	5.52	3.80	26.01	98.
,, Funaba ,,	,, ...	1893	M.	...	30	Y. Kakimi ...	...	1893	...	...	15	16	31	1	5	3	8	...	1	...	1	7	...	...	1	35	10.91	224.80	...	6.70	5.40	8.00	255.
Nara: Heijo Ch. ...	Nara ...	1893	M.	2	11	...	...	...	...	...	24	16	40	24	...	6	6	1	3	12	16	...	10	...	1	9	...	69.96	...	...	...	...	69.
Amagasaki	Hyogo.	1892	M.	...	11	T. Ogasawara.	...	1891	...	...	9	9	18	...	...	1	1	...	...	1	1	...	...	...	1	20	5.64	34.32	...	3.00	3.50	...	46.
Amino: Hokutan Ch.	Kyoto...	1891	M.	1	23	...	...	...	...	...	3	12	15	...	1	...	1	...	2	...	2	...	1	5	2	24	...	66.26	...	...	.50	3.48	70.
68	...	...	39 S. 13A. 16M.	89	3795	53	21 P. 32A.P.	...	29	19	5349	4637	9986	2915	355	324	679	223	270	199	692	322	335	585	111	3888	464.09	12810.75	2362.29	660.51	1436.21	884.08	19117.

Churches and Preaching Places in Charge of the Japanese Home Missionary Society.

Name of Place.	Name of Ken or Fu.	Organized when.	Class.*	No. of places for stated preaching.	Congregations.	Average	Name of Pastor or Evangelist.	Ordained when.†	Commenced labors when.	No. of Evangelists.	No. of Bible Women.	Members. Male.	Members. Female.	Members. Total.	Members. Absent.	Added during the year. Confession.	Added during the year. Letter.	Added during the year. Total.	Removed. during the year. Died.	Removed. during the year. Letter.	Removed. during the year. Excluded.	Removed. during the year. Total.	Gain.	Loss.	No. of Bapt. Children.	Sunday Schools. No. of Schools.	Sunday Schools. No. of Scholars.	Contributions in Japanese Yen. By S. Sch.	By the Church. Church Expenses.	By the Church. Church Erection.	By the Church. Benevolent Purposes.	By the Church. Missions.	By the Church. Other Purposes.	Total.
Kumamoto	Kumamoto.	1885	M.	1	129	...	...	...	...	...	...	93	68	161	109	3	...	3	...	...	1	1	2	...	...	1	30	.80	60.00	1000.00	...	...	...	1060.
Nagaoka	Niigata.	1888	M.	...	15	...	...	...	...	...	...	35	12	47	35	2	...	2	...	4	...	4	...	2	5	1	80	...	20.50	...	...	...	...	20.
Tsu	Miye ...	1890	M.	2	28	K. Yamaoka ...		1886	1891	1	...	50	39	89	53	2	5	7	2	5	...	7	...	...	5	3	22	2.02	47.83	46.00	...	...	...	95.
Nagoya	Aichi ...	1892	M.	...	34	Y. Ide		1889	1891	1	...	32	15	47	21	8	3	11	...	6	...	6	5	...	5	1	27	73	57.45	...	2.48	...	2.47	63.
Miyazaki	Miyazaki...	1894	M.	...	43	S. Sawamura.		...	1894	5	2	50	35	85	40	6	4	10	1	...	1	2	8	...	4	1	48	3.00	68.31	661.11	6.00	10.00	8.05	756.
Fukui	Fukui.	1886	P.	...	25	I. Bamba ...		...	1891	...	1	20	16	36	5	2	2	4	...	...	...	...	4	...	...	1	22	3.40	37.37	...	5.20	9.20	...	55.
Tokyo: Hongo ...	Tokyo.	1886	P.	...	83	T. Murai ...		1893	1893	...	...	122	53	175	30	14	6	20	8	4	...	12	8	...	6	1	45	5.70	179.25	80.41	...	...	...	265.
Uwajima	Ehime.	1887	P.	3	56	M. Uchida ...		1887	1891	1	1	19	33	52	21	5	...	5	...	...	...	...	5	...	...	2	48	...	71.30	...	13.62	...	...	84.
Hachiman	Shiga ...	1887	P.	...	11	H. Murata ...		...	1891	...	...	19	16	35	14	3	1	4	...	...	...	...	4	...	2	1	10	...	76.50	...	...	...	...	76.
Sano	Tochigi.	1888	P.	...	59	T. Aizawa ...		...	1892	...	...	13	15	28	6	3	1	4	...	...	...	...	4	...	...	1	12	...	25.47	...	3.60	11.59	...	40.
Kitagata	Fukushima.	1890	P.	...	15	T. Miura ...		...	1894	...	...	7	4	11	...	2	1	3	...	...	...	...	3	...	...	1	16	...	14.34	...	1.60	...	...	15.
Wakuya...	Miyagi.	1891	P.	...	25	Y. Takahashi.		...	1891	...	...	27	9	36	10	10	1	11	...	1	...	1	10	...	...	1	25	1.50	35.35	...	2.87	...	20.03	59.
Hiroshima	Hiroshima.	1892	P.	...	?	H. Yamanaka.		1889	1892	1	1	23	14	37	1	7	...	7	3	1	...	4	3	...	...	1	35	...	88.17	...	...	..	...	88.
Fukushima	Fukushima.	1893	P.	...	5	K. Katagiri ...		1893	1893	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	37	...	...	...	...	...	...	
14	14	...	5 M. 9 P.	6	519	12		6	...	9	3	510	329	839	345	67	24	91	14	21	2	37	56	2	27	17	475	17.15	781.83	1787.53	35.37	30.79	30.55	2683.

* Note: M. designates an organized, but not self-supporting church.
P. „ a preaching place.

† The absence of any date in column eight indicates that the respective name is that of an unordained evangelist acting as pastor.

Independent Preaching Places.

Name of Place.	Name of Ken or Fu.	Organized when.	Class.*	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Evangelist.	Organized when.†	Commenced labors when.	No. of Evangelists.	No. of Bible Women.	Members.				Added during the year.			Removed during the year.				Gain.	Loss.	No. of Bapt. Children.	Sunday Schools.		Contributions in Japanese Yen.						
																											By the Church.					
											Male.	Female.	Total.	Absent.	Confession.	Letter.	Total.	Died.	Letter.	Excluded.	Total.				No. of Schools.	No. of Scholars.	By S. Sch.	Church Expenses.	Church Erection.	Benevolent Purposes.	Missions.	Other Purposes.	Total.
Nakuta	Gunma.	1887	...	...	12	...	...	...	...	...	46	27	73	3	...	...	...	...	...	...	...	...	...	4	1	6	...	38.00	...	2.70	1.45	...	42.

Preaching Places in Charge of the Japan Mission A. B. C. F. M.

Miyanojo	Kagoshima.	...	P.	...	11	...	...	...	...	...	9	4	13	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Maizuru...	Kyoto.	...	P.	...	15	K. Hashinami.	...	1891	...	...	13	7	20	8	4	...	4	1	1	1	3	1	...	1	1	13	17	12.72	...	2 96	4.50	.76	21.1
Yanagawa	Fukuoka	...	P.	...	18	T. Takase ...	...	1894	...	...	11	4	15	3	...	1	1	...	...	2	2	...	1	4	1	7	4.32	26.48	...	...	...	...	30.8
Minamata	Kumamoto.	...	P.	...	13	...	...	...	...	...	4	11	15	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kawanoe	Ehime...	...	P.	...	20	...	...	...	...	...	14	3	17	9	2	...	2	...	...	...	...	2	...	...	1	20	4.20	18.37	...	...	...	...	22.5
Kurume...	Fukuoka	...	P.	...	...	T. Hisanaga ...	...	1893	...	...	5	1	6	...	...	1	1	...	...	...	...	1	...	...	1	4	...	24.60	...	...	5.50	1.50	31.6
Minitsu...	Miyazaki...	...	P.	...	...	...	...	...	...	...	3	4	7	4	...	...	...	...	...	...	...	...	...	3	1	4	...	...	...	...	...	...
Nobeoka	,, ...	...	P.	...	7	K. Kato	...	1893	...	...	2	2	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1.20	1.60	...	2.8
Kanegasaki	Iwate ...	...	P.	...	8	T. Sasaki ...	...	1894	...	...	15	15	30	3	...	...	...	...	5	...	5	...	5	...	1	15	...	6.99	...	1.20	...	1.40	9.5
Kushikino	Kagoshima.	...	P.	...	15	...	...	...	...	...	5	4	9	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Miike	Fukuoka	...	P.	1	20	M. Tsuji ...	...	1894	...	1	19	15	34	10	9	4	13	1	1	...	2	11	...	...	...	...	...	12.46	12.38	...	...	...	24.8
Fukuyama	Hiroshima.	...	P.	...	6	M. Miyawaki.	...	1892	...	...	1	2	3	...	...	...	...	...	...	...	...	...	...	...	1	10	...	12.00	...	.50	.50	1.50	14.5
Sanuma	Miyagi.	...	P.	...	15	H. Terui ...	...	1893	...	...	7	1	8	2	5	3	8	...	...	...	...	8	...	...	1	20	...	...	...	...	...	...	...
Marugame	Kagawa.	...	P.	...	20	S. Sonoda ...	...	1894	...	1	25	35	60	...	2	2	4	...	...	...	...	4	...	...	...	...	...	10.31	...	...	...	...	10.3
Obi	Miyazaki...	...	P.	...	12	N. Teraoka ...	...	1892	...	...	2	2	4	...	4	...	4	...	...	...	...	4	...	...	...	...	...	1.55	...	...	...	6.20	7.7
Oto. (Airinsha)...	Kyoto ...	...	P.	...	35	H. Uchida ...	...	1893	...	...	12	7	19	1	13	6	19	...	...	...	...	19	...	3	2	90	5.40	12.00	...	4.00	...	5.00	26.4
16	...	...	16	1	215	11	...	...	...	2	147	117	264	51	39	17	56	2	7	3	12	50	6	11	10	183	14.09	137.48	12.38	9.86	12.10	16.36	202.27

Summary.

	Self-supporting Churches.	Mission Churches.	Aided Churches.	Preaching Places.	Additional Preaching Places.	Average Congregations.	Ordained Pastors.	Acting Pastors.	Evangelists in Charge.	Other Evangelists.	Bible Women.	Members. Male.	Members. Female.	Members. Total.	Members. Absent.	Added during the year. Confession.	Added during the year. Letter.	Added during the year. Total.	Removed during the year. Died.	Removed during the year. Letter.	Removed during the year. Excluded.	Removed during the year. Total.	Gain.	Loss.	Baptized Children.	Sunday Schools. No. of Schools.	Sunday Schools. No. of Scholars.	Contributions in Japanese Yen. By S. Sch.	By the Church. Church Expenses.	By the Church. Church Buildings.	By the Church. Benevolent Purposes.	By the Church. Missions.	By the Church. Other Purposes.	Total.
Independent Churches (including S. A. and M. cfr. Table I.)	39	16	13	...	89	3795	21	32	...	29	19	5349	4637	9986	2915	355	324	679	223	270	199	692	322	335	585	111	3888	464.09	12810.75	2862.28	660.51	1436.20	884.08	19117.
urches & Preaching Places of Home Missionary Soc.	...	5	...	9	6	519	6	1	5	9	3	510	329	839	345	67	24	91	14	21	2	37	56	2	27	17	475	17.15	781.83	1787.52	35.37	30.79	30.55	2683.
Preaching Places in care of Mission	...	...	...	16	1	215	...	...	11	...	2	147	117	264	51	39	17	56	2	7	3	12	50	6	10	10	183	14.10	137.48	12.38	9.86	12.10	16.36	202.
Independent Preaching Place	1 P.	...	...	...	...	12	...	...	...	...	...	46	27	73	3	...	...	...	...	...	...	...	...	...	4	1	6	...	38.00	...	2.70	1.45	...	42.
Grand Total	39 1 P.	21	13	25	96	4541	27	33	16	38	24	6052	5110	11162	3314	461	365	826	239	298	204	741	428	343	627	139	4552	495.34	13768.06	4662.19	708.44	1480.54	930.99	22045.

99 Churches and provisional churches.

76 Total salaried workers 138

62

Total Membership 11,162

Total net Gain 85

Total value of church property $ 71,100.76.

Station and Out-Stations.

Covering the affiliated work of the Mission and Kumiai (Cong.) or Independent Churches.

Note.—It has been deemed best, in view of the increase in the number of preaching places, not to cumber the map with the names of the smaller towns. The names of the prefectures are distinctly printed and also those of the prefecture capitals and a few other important cities. Because of the irregularity of the reports from the different stations, the red numbers on the map, showing the number of places in the respective prefectures more or less regularly visited by the Kumiai evangelists, do not indicate with perfect accuracy the extent of their work. It is believed, however, that this list and the map taken together will prove better than an over-crowded map.

Under the new classification of cities, towns and villages, several of the old political divisions are sometimes grouped together to form one of the new which takes its name, perhaps, from the most prominent of its component parts. This is especially true of the *mura*, or villages. It has been thought better to give the populations of the actual organizations of the present day from official sources, rather than rely on estimates of the population of the older and smaller organizations. The population of the city of Nagaoka, however, as given below is made up of that of two towns (*cho*) and several villages, *son*, or *mura*, which, though legally distinct are so closely bound together, socially and commercially, that they practically constitute a single city. In the orthography of these names, as well as in questions of municipal organization, the authority relied upon has been the *Shi-cho-son Ichiran (A Survey of the Cities, Towns and Villages)*, published from the Izumi-bashi Police Station, Tokyo, in October, 1889. The population of these municipalities is given on the authority of the *Ho-rei Zensho (Government Notifications)* published from the office of the *Government Gazette*, August, 16, 1894. The figures are the results of the census taken December 31, 1893. As the *Ho-rei Zensho* does not give the total population of the respective prefectures nor that for the whole of Japan, these figures are taken from the *Tokei Nenkan* published in October, 1894 which gives the results of the census of December 31, 1893. The terms *fu* and *ken* which appear in this list and in the tables are best translated by the word prefecture. The historical development of the *fu* and *ken* has been different, but their actual organization today is essentially the same, though each of the three *fu* has an imperial city for its capital. The terms *shi, cho* or *machi, son* or *mura*, mean respectively city, town and village. The last named is a farming community, though sometimes comprising a large, but scattered population. *Gun*, or *kori*, is a district corresponding nearly to our county.

KOBE STATION.

HIOGO KEN:—	1,576,970
KOBE SHI	...153,280
HIMEJI SHI	... 26,268
YABE GUN.	
Suma Mura...	5,346
Yamada	5,084
MUKO GUN.	
Nishinomiya Machi ...	12,118
KAWABE GUN.	
Itami Machi	6,776
Kobama Mura	3,587
ARIMA GUN.	
Sanda Machi	3,774
AKASHI GUN.	
Akashi Machi	20,605
MINO GUN.	
Bessho Mura	3,457
Miki Machi	5,389
ITSUSAI GUN.	
Tatsuno Machi	6,626
KAKO GUN.	
Kakogawa Machi ...	3,277
Takasago „	6,255
KINOSAKI GUN.	
Toyooka Machi	6,384
AKAO GUN.	
Akao Machi...	6,931

IZUSHI GUN.
Izushi Machi 5,480
HIKAMI GUN.
Kashiwabara Machi ... 4,745
SHISAWA GUN.
Yamazaki Machi ... 4,643
KASAI GUN.
Hojo Machi... 6,043
EHIME KEN :— 940,009
MATSUYAMA SHI 33,211
ONSEN GUN.
Dogo Machi... 1,530
NOMA GUN.
Hashihama Mura ... 4,919
OCHI GUN.
Imabari Machi 14,273
SUFU GUN.
Komatsu Mura 3,766
NII GUN.
Saijo Machi... 4,594
KITAUWA GUN.
Uwajima Machi 12,053
KAGAWA KEN :— 675,940
TAKAMATSU SHI 34,324
NAKA GUN.
Marugame Machi ... 18,121
AYA GUN.
Sakaide Machi 11,516
TADO GUN.
Tadotsu Machi 7,248
KOCHI KEN :— 584,569
KOCHI SHI 33,691

OSAKA STATION.

OSAKA FU :— 1,370,232
OSAKA SHI 485,331
Edobori District
North Semba „
Temma „
Shima-no-uchi „
Dojima „
Semba „
Ue Machi „
Dotonbori „
Horie District
Kujomura „
SAKAI SHI 46,199
OTORI GUN.
Takaishi Mura 3,275
MINAMI GUN.
Kishiwada Machi ... 7,708
HINE GUN.
Sano Mura 6,833
HYOGO KEN :— 1,576,970
KAWABE GUN.
Amagasaki Machi ... 13,980
NARA KEN :— 506,304
SOEKAMI GUN.
Nara Machi 25,579
Koriyama Machi ... 12,676

KYOTO STATION.

KYOTO FU :— 914,400
KYOTO SHI 316,292
TAKANO GUN.
Aminomura 1,551
NAKA GUN.
Mineyama Machi ... 2,710
YOSHA GUN.
Miyazu Machi 9,059
Kaya Machi... 3,386
KASA GUN.
Maizuru Machi 8,285
Ikuta Mura... 3,423
(Umezako Mura)
IKARUKA GUN.
Ayabe Machi 4,458
(Tano Mura)
AMATA GUN.
Fukuchiyama Machi... 5,558
FUNAI GUN.
Hinokiyama Mura ... 2,319
Shuchi „ ... 3,151
Shinsho „ ... 1,921
(Funaida)
Tomisho Mura 1,458
(Hidokoro)
Sonobe Machi 2,234
Gomago Mura 2,691

MINAMI KUWADA GUN.
Kameoka Machi... ... 6,863
KITA KUWADA GUN.
Tsurugaoka Mura ... 2,017
FUMAI GUN.
Wachi Mura 6,981
IKARUKA GUN.
Yamaga Mura 3,810
Kambayashi Mura ... 8,447
KII GUN.
Fushimi Machi 17,198
KUSE GUN.
Yodo Machi 2,288
Uji „ 3,450
Okubo Mura (Shinden) 1,732
Sayama Mura 2,725
Tonosho „ (Nagaike) 3,891
TSUZUKI GUN.
Osumi Mura 2,222
Yawata Machi 5,752
SORAKU GUN.
Wazuka Mura 5,699
Kizu Machi 5,413
SHIGA KEN :— 681,145
SHIGA GUN.
Otsu Machi 29,147
Zeze Mura 6,222
MOTOURI GUN.
Kusatsu Mura 5,074
YASU GUN.
Moriyama Mura... ... 2,594
KOGA GUN.
Minakuchi Mura ... 7,094
Ishibe „ 3,765
Iwane „ (Bodaiji) 3,015
Mikumo „ 3,015
Kibukawa „ (Ukawa) 1,440
Tarao „ 1,052
GAMO GUN.
Hachiman Machi ... 7,508
ECHI GUN.
Echigawa Mura 6,947
INUKAMI GUN.
Hikone Machi 20,287
SAKATA GUN.
Nagahama Machi ... 9,978
IKA GUN.
Kinomoto Mura... ... 4,277
FUKUI KEN :— 607,450
FUKUI SHI 42,458
NANJO GUN.
Takefu Machi 15,184
ASUHA GUN.
Kamimoju Mura (O Mura) ... 3,257
GIFU KEN :— 936,219
ARUKACHI GUN.
Ogaki Machi 19,595
KAISAI GUN.
Jaike Mura 915
MIE KEN :— 936,465
TSU SHI... 29,253
ICHISHI GUN.
Hisai Machi 3,078
Haze Mura 3,124
SUZUKA GUN.
Kameyama Machi ... 7,793
Seki Machi 4,306
IITAKA GUN.
Matsuzaka Machi ... 13,074

TOKYO STATION.

TOKYO FU :— 1,519,583
TOKYO SHI... 1,278,151
Akasaka (district)
Kojimachi „
Kyobashi „
Hongo „
KITA TAMA GUN.
Chofu Machi (Fuda) 3,890

OKAYAMA STATION.

OKAYAMA KEN :— 1,082,745
OKAYAMA SHI. 50,800

JODO GUN.
Saidaiji Mura 3,343
Kuban „ 2,002
OKU GUN.
Ushimado Mura... ... 3,924
Koshima „ 2,862
Oku „ 2,089
WAKE GUN.
Kagato Mura 1,816
Wake „ 1,704
AKASAKA GUN.
Yamakata Mura... ... 2,245
SAIHOKUJO GUN.
Tsuyama Machi 12,350
AIDA GUN.
Kurashiki Mura... ... 2,704
SHONAN GUN.
Katsumada Mura ... 2,533
MASHIMA GUN.
Ochiai Mura 2,449
Katsuyama Mura ... 2,321
OBA GUN.
Kuse Mura 4,715
KUMENANJO GUN.
Fukuwatashi Mura ... 2,155
JOBO GUN.
Takahashi Machi ... 5,707
Ukan Mura 2,601
Kawamo „ 2,344
Takenosho „ 1,977
AGA GUN.
Niimi Mura... 4,220
KAWAKAMI GUN.
Nariwa Mura 2,481
KUBOYA GUN.
Kurashiki Machi ... 7,706
ODA GUN.
Kasaoka Machi 8,794
Niiyama Mura 2,103
SHIMOMICHI GUN.
Kawabe Mura 1,277
SHITSUKI GUN.
Ibara Mura... 4,011
ASAKUCHI GUN.
Tamashima Mura ... 4,982
Nishinoura Mura ... 4,547
KOJIMA GUN.
Fujito Mura 2,461
Fukuda „ 2,807
Shimotsui „ 3,710

HIROSHIMA KEN :— 1,336,145
HIROSHIMA SHI 86,246
FUKATSU GUN.
Fukuyama Machi ... 15,622
MITSUKI GUN.
Onomichi Machi... ... 19,129
Mihara „ 8,759
KONU GUN.
Joge Mura 2,110

MAEBASHI STATION.

GUMMA KEN :— 759,617
MAEBASHI SHI 32,130
MINAMI SETA GUN.
Ogo 3,660
NISHI GUMMA GUN.
Takasaki Machi 26,661
Kiogashima Mura ... 2,729
Kuragano Machi ... 3,375
Takayama Mura... ... 2,614
(Shiritaka)
MIDORINO GUN.
Fujioka Machi 6,940
(Nakashima)
Ono Mura 3,679
USUI GUN.
Annaka Machi 7,271
Gokan Mura 3,225
Haraichi Machi... ... 4,481
Isobe Mura... 3,313
Matsuida Machi... ... 3,235
Sakamoto „ 1,917
KITA KANRA GUN.
Tomioka Machi... ... 7,773
Shimonita „ 2,806
YAMADA GUN.
Omama Machi 5,177
AZUMA GUN.
Hara Machi 2,874

Nakanojo „ 3,525
(Sukawa Machi)
Kuga Mura 3,921
TONE GUN.
Numata Machi 5,653
TOCHIGI KEN :— 731,893
ASO GUN.
Inubushi 5,675
Konaka... 6,790
(Akami Mura)
Sano Machi... 7,055
SAITAMA KEN :— 1,098,947
CHICHIBU GUN.
Omiya Machi 6,465

NIIGATA STATION.

NIIGATA KEN :— 1,711,968
NIIGATA SHI... 49,033
NAKA KANBARA GUN.
Gosen Machi 5,558
Niitsu „ 6,792
Nuttari „ 9,051
NISHI KANBARA GUN.
Kodaka Mura 1,309
MINAMI KANBARA GUN.
Sanjo Machi 10,116
Kamo „ 9,740
KITA KANBARA GUN.
Shibata Machi 11,760
Nakajo „ 3,675
Kurokawa Mura... ... 2,165
Kuzutsuka „ 3,126
Sasaki „ 1,827
KOSHI GUN.
Nagaoka Machi 30,000
KARIWA GUN.
Kashiwasaki Machi ... 8,964
MISHIMA GUN.
Yoita Machi 5,882
KITAUONUMA GUN.
Ojiya Machi 8,089
NAKA KUBIKI GUN.
Kakizaki Mura 2,383

SENDAI STATION.

MIYAGI KEN :— 776,378
SENDAI SHI 67,373
TOTA GUN.
Wakuya Machi 6,746
TOYOMA GUN.
Sanuma Machi 3,703
IWATE KEN :— 682,996
IZAWA GUN.
Kanegasaki Mura ... 5,304
Mizusawa Machi ... 8,129
FUKUSHIMA KEN :— 980,310
KITA AIZU GUN.
Wakamatsu Machi ... 24,966
ONUMA GUN.
Hongo Mura 2,191
Fujikawa „ 2,387
YAMA GUN.
Kitakata Machi 6,602
SHINOBU GUN.
Fukushima Machi ... 17,525
NISHI SHIRAKAWA GUN.
Shirakawa Machi ... 12,408

TOTTORI STATION.

HYOGO KEN :— 1,576,970
FUTAKATA GUN.
Teragi Mura 2,853
HITSUMI GUN.
Muraoka Machi 3,868
TOTTORI KEN :— 405,725
KUME GUN.
Kurayoshi Machi ... 8,317
KETA GUN.
Shikano Mura 3,449
TOTTORI SHI... 26,922

KUMAMOTO STATION.

KUMAMOTO KEN :— 1,075,301
KUMAMOTO SHI 56,934
KUMA GUN.
Hitoyoshi Machi ... 3,791

YATSUSHIRO GUN.
Kagami Machi 4,594
Yatsushiro Machi ... 10,186
ASHIKITA GUN.
Minamata Mura... ... 13,555
YAMAGA GUN.
Yamaga Machi 6,240
Komeda Mura 3,504
(Gobaru)
YAMAMOTO GUN.
Yoshimatsu Mura ... 2,990
(Kamozaka)
TAMANA GUN.
Minaminoseki Machi... 4,606
FUKUOKA KEN :— 1,258,058
FUKUOKA SHI 55,233
MIIKE GUN.
Omuta Machi 12,681
Futakawa Mura... ... 2,456
(Wataze Mura)
YAMATO GUN.
Yanagawa Machi ... 8,194
KURUME SHI 26,336
KAGOSHIMA KEN :— 1,024,598
KAGOSHIMA SHI 56,321
HIOKI GUN.
Kushikino Mura... ... 18,747
MINAMI ISA GUN.
Miyanojo Machi... ... 9,847

MIYAZAKI STATION.

MIYAZAKI KEN :— 431,693
MIYAZAKI GUN.
Miyazaki Machi... ... 8,959
MINAMI NAKA GUN.
Obi Mura 6,980
KITA MOROGATA GUN.
Miyakonojo Machi ... 12,607
KOYU GUN.
Takanabe Mura... ... 6,071
Mimitsu „ 3,021
HIGASHI USUKI GUN.
Nobeoka Machi 3,787
Hososhima „ 3,255

SAPPORO STATION.

ISHIKARI NO KUNI :— 63,059
SORACHI GUN.
Ichikishiri Mura
(Sorachi Church)
Iwamizawa Machi
(Kogisho)
Utashinai Mura
(Kogisho)
KAMIKAWA GUN.
Asahigawa Machi
(Kogisho)
YUBARI GUN.
Uembetsu Mura
(Yubari Independent Church)
HIDAKA NO KUNI :— 12,437
URAKAWA GUN.
Ogifushi Mura
(Urakawa Church)
Urakawa Machi
(Kogisho)
KUSHIRO NO KUNI :— 9,136
KAWAKAMI GUN.
Kumaushi Mura
(Shibecha Church)
NEMURO NO KUNI :— 9,056
NEMURO GUN.
Nemuro Machi
(Nemuro Church)
SHIRIBESHI NO KUNI :— 73,498
SETANA GUN.
Imanueru Mura
(Kogisho)

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A chapter of mission history in modern Japan; being a sketch for the period since 1869 and a report for the years since 1893 of the American Board's mission and the Kumiai churches in their affiliated work. Tokyo [1895?]

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